SPIRITUAL REFINING:

PART II.

OR, A

TREATISE

OF

SINNE

With its

Causes, Differences, Mitigations and Aggravations:

Particularly of the desperate *Deceitfulness of Mans Heart*, of *Presumptuous* and *Reigning Sins*, and of *Hypocrisie* and *Formality* in Religion.

Also occasionally handling the *Uprightness* and *Tenderness* of a *Gracious Heart*; and therein discovering the nature of a *misguided Conscience*, as also of *secret* and *unknown sins* that the best men are guilty of, with Directions to the godly under their *fears* about them.

Shewing withall, That a strict scrutiny into a mans heart and wayes, with a holy fear of sinning, doth consist with a Gospel-life of faith and joy in the holy Ghost.

All tending to { *Unmask counterfeit Christians.* / *Terrifie the Ungodly.* / *Comfort and Direct the Doubting Saint.* / *Humble Man.* / *Exalt the Grace of God.*

In XLII. SERMONS,

By *Anthony Burgess* sometime Fellow of *Emanuel* Colledge in *Cambridge*, and now Pastor of *Sutton-Coldfield* in *Warwickshire*.

London, Printed for *T. V.* and [illegible] be sold by *Thomas Newberry* at the three Lions on Corn[illegible] the Exchange, 1654.

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THE EPISTLE TO THE READER.

THese Sermons were prepared as part of that former Treatiſe, ſtiled, *Spiritual Refining*, but that Book ſwelling in bulk, made theſe draw back, yet becauſe of their perpetual uſefulneſſe, as long as men have hearts, and are ſubject to temptations, it was thought fit not to hide this light under a buſhel: So that although in the former Book, there was delivered the Subſtantials of true Grace and its Counterfeit, yet this will much conduce to a further Diſcovery and Illuſtration of that Subject, and ſo in reference to that Treatiſe may be ſtiled *Coronis*, as being added for further adorning and amplifying that matter. *The main ſcope of this work is to bring not onely the ungodly, but a believer alſo into more acquaintance with his own heart*; for a man may though of very long

ſtanding in Chriſtianity, yet by frequent ſearching into this Book of his heart, finde more errours then ever he thought of. So that I may here commend a new ſtudy, and a new art to the world. This Treatiſe is *De Arte Cordis*, which may well be called liberal, for if rightly managed, it will ſet a man at liberty from that entanglement and bondage, the luſts of ſin have over him. It's true, this Subject hath been ſearched into by many practical Authors, yet it's good to have ſeveral Tractates about the ſame matter (for we do not bring new matter in Divinity, no more then there is in Philoſophy, *Materia eſt ingenerabilis*, it is the ſame matter under a multitude of forms) Not only becauſe one Book of ſuch a Subject may come unto a mans hands, when another may not, but alſo becauſe every man hath his ſeveral gift to prepare and dreſſe up the matter treated of, and one mans gift may prevail more then another mans. No doubt it's with Books, as it is with men and their preaching. There is a wonderfull diſpenſation of Gods providence herein, for as ſome men, though they have not eminency either of gifts or graces, yet are bleſſed with more ſpiritual ſucceſſe and acceptance in their labours, then men of greater name and renown: So it is with Books, Not alwaies that which is the moſt learned, the moſt exquiſite and elaborate doth finde the chiefeſt place in mens affections, but the ſucceſſe is as God in wiſdom and mercy doth vouchſafe to it. Hence though the Miniſters of Chriſt plant and water by writing as well as preaching, yet ſtill it's God that giveth the increaſe.

A two-fold advantage may come by this Book through Gods bleſſing,

Firſt, The true Chriſtian may come to further Aſſu-

rance

rance and knowledge of the work of grace in his heart, and accordingly walk more thankfully, joyfully and fruitfully. And

Secondly, The mouths of malicious enemies, and such as blaspheme the way of purity may be stopped; for whereas they are prone to accuse the godly as deceivers and hypocrites, they may at last be ashamed, beholding the upright and sincere conversation of the godly mingled with an holy fear: Though the world mis-judge their persons, and mis-construe their actions, yet they have the testimony of a sincere and upright heart within.

Now lest this self-examination should degenerate into slavishness, and be thought to keep men alwaies in a sad howling wtlderness, I have therefore shewed that a deep search into the hearts deceitfulness is amicably consistent with the Assurance of Gods love in Christ: So that it's a Christians weakness, when the holy fear about his heart shall diminish his faith and joy in the unsearchable riches of Gods grace, or a full enjoying of these, shall abate his tendernes and diligence in heart-examinations; yet because such is the tender heart of many who fear God, that they think they do never *satis cavere etiam cum maxime cavent*, and they are easily tempted to believe that there is no grace at all in their hearts, because they do experimentally discover more falshood and hypocrisie in themselves then they thought of; I shall therefore by way of Antidote direct to these following distinctions, which if attended unto, they may be sufficiently armed for all those objections that commonly do on the right hand molest the godly: and I do it the rather in the Preface, because they are not so fully mentioned in the Book. And

To the Reader.

1. *Let the heart-ſearching Chriſtian diſtinguiſh between Grace in the Idea or definition of it, and the real exiſtence of it in it's ſubject.* When Divines do write or ſpeak about grace, they commonly deſcribe it in it's abſtracted and exact nature: even as *Tully* deciphers his Orators, or *Plato* his Commonwealth. Now becauſe the people of God reade and hear ſuch rules and definitions, they conclude they have not grace, becauſe not according to ſuch a deſcription. But grace in a definition is one thing, and grace in the heart is another thing: The participation of grace is not as perfect as the deſcription of it.

2. *Let them conſtantly conſider the difference between truth of grace and perfection of grace.* Not attending to this many times breedeth perplexing doubts; perfection of parts is one thing, and of degrees is another. It's true this definition is doubted of, thinking that to affirm even a perfection of parts, though not of degrees, hordereth too much on Pelagianiſm, and that no man hath perfection of parts, but is to grow therein, as much as in degrees. But certainly if there be not a perfection of parts, then believers could not be ſaid to be regenerated, to be new creatures, to have the image of God repaired in them; for theſe expreſſions do neceſſarily ſuppoſe the eſſence, though not the perfection of godlineſs. Let therefore the humble ſoul aſpire and breathe after perfection, but take comfort in the diſcovery of the truth of grace, though in a low degree.

3. *Let them make a difference between truth of grace, and the evidence or aſſurance of it.* It's no good argument to conclude they have it not, becauſe they perceive it not: Some diſeaſes take away the ſenſe of natural life, and no wonder then if there be ſuch obſtructions that do

ſometimes

ſometimes hinder the perceiving of our ſpiritual life; and although it be a known ſaying of *Auſtin*, *That whoſoever doth believe doth perceive and feel he doth believe*, yet that is to be underſtood of a potential aptitude, if there be no ſtrong impediment, otherwiſe grace and the aſſurance of it are many times ſeparable, hence the promiſes are made to him that hath grace, not that knoweth he hath it.

4. *Let them yet further diſtinguiſh between the having of grace abſolutely, and the enjoying of it according to our deſires.* The godly man ſometimes ſtaggereth, queſtioning whether he hath grace, becauſe he hath not as much as he would have and praieth for: Even as ſome covetous men think not themſelves rich, becauſe they have not ſo vaſt an eſtate as they have inordinately propounded to themſelves.

5. *Let not the godly man make the work of grace upon another mans heart the Rule upon his own*; yet how often will the tender heart be making ſuch compariſons, becauſe they have not been wrought upon in ſuch a manner, and to ſuch a degree as others whom they know, therefore they are apt to doubt of all. But we reade in the Scripture of different converſions of men to Chriſt, and therefore we muſt not limit God to one way.

6. *Let them not fail to diſtinguiſh between partial hypocriſie and total.* There is no godly man but he hath hypocriſie in him, as well as other ſins, and that ſin is ready to put it ſelf forth, as well as other; but the preſence and the predominancy muſt be diſtinguiſhed, elſe woe be to the moſt upright man that liveth.

Laſtly, This muſt not be forgotten, that even in hypocriſie or any other ſin predominating, there muſt be difference made *between a violent reſiſted prevalency, and a conſtant,*

a conſtant, total and quiet ſubmiſſion to it. David in the matter of *Uriah* had hypocriſie and guile of heart, even prevailing over him, but it was contrary to the principles of grace within, and therefore ſin did not alwaies keep durable and quiet poſſeſſion. Inſomuch that a difference is to be made about a godly mans ſins of infirmities; ſome are ordinary, but ſome (ſuch as *Davids* we mentioned) are extraordinary; in theſe ſinne hath more reigning power, yet it can never obtain a full and quiet poſſeſſion.

Theſe obſervations I commend to that Chriſtian, who ſhall with all care fall upon that duty of ſearching the deceitfulneſs of his heart. By this light his holy trembling will not interrupt his joy, nor will his Evangelical joy abate his godly trembling. But as it is in matter of doctrine to be believed, it's our duty to try and ſearch, yet for all that we muſt not be ſcepticks, but hold faſt the truth; ſo in matters to be practiled, we are to diſcern and make a difference between truth and counterfeit, yet we muſt not be alwaies inconſtant, never perſwaded in our hearts.

I ſhall conclude, when I have advertiſed thee that ſome corrective alterations and additional explications might conveniently be applied to ſome paſſages in the Book, but my remote diſtance from the Printer, did abſolutely prohibit it. Therefore what is preſented to thee, improve it practically, remembring that of our Saviour, *If ye know theſe things, happy are ye if ye do them, John* 13.17. I reſt,

Sutton-Coldfield
Dec. 9. 1653.

Thy hearty well-willer

ANTHONY BURGESS.

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More Characters of a Heart without Guile.

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The PRINTER to the READER.

READER,

Concerning any Escapes that have happened in the Printing of this Book, at so great a distance from the Reverend Author, I hope I may truly say, there's not any judicious Reader will stumble at any word misprinted, but may correct it himself; and for others they use not to be curious in this matter. I pray thee put Errors *for* Heresies *in the Contents of the* 17th *Sermon.*

A TREATISE OF SINNE.

SECT. I.

Of the Deceitfulneſs and Guile of Mans Heart.

SERM. I.

The Ingredients and Demonſtrations of the Deceitfulneſs of the Heart.

JEREM. 17.9.

The heart is deceitfull above all things, and deſperately wicked, who can know it?

IN the former part of this Treatiſe, I finiſhed my Diſcourſe concerning the work of Grace in the hearts of Gods people, under the ſeveral Notions and Titles it hath, *viz.* Regeneration, Sanctification, Converſion, *&c.* Now my intent is, to ſhew the contrary or oppoſite to all

theſe. For although it be a general Rule, that *Rectum eſt index ſui & obliqui*, Truth at the ſame time diſcovers its ſelf and its contrary errour; yet it is as general and known a Rule, That contraries ſet together do more illuſtrate one another. That this work may be the better managed, I ſhall firſt treat on the Deceitfulneſs of mans heart in the general, and when that is clearly diſcovered, then all the particular and partial hypocriſies of it may the ſooner be manifeſted.

Come we then to our Text; and for the Coherence of it, know, the Prophet in this Chapter propheſieth of *Judahs* Captivity and Calamity: But ſhe is not made a Captive to men, before ſhe had made her ſelf a Captive to ſinne; Other Lords ruled over her, becauſe ſo many luſts ruled in her. And the Prophet doth therefore declare the cauſes of their puniſhment, that God might be juſtified, and that in their own Conſciences: Hence *ver.* 1. he ſaith, *Their ſinne was written with a pen of iron upon the table of their heart.* The guilt of their iniquities was indelibly upon their own conſciences, they could not but be convinced of it, they could not hide it from God. Now the ſins that were the cauſes of their judgement, or the vapours that made this thunder and lightening, were ſeveral:

1. Idolatry, *ver.* 1, 2.

2. A carnal confidence in humane ſtrength, forſaking the Lord; *He maketh fleſh his arm.* And this ſin of carnal confidence is excellently deſcribed by the curſed effects of it, as alſo by the oppoſite grace, truſting in God, and the bleſſed iſſue thereof. Upon this the Prophet taketh occaſion to go to the root of all wickedneſs, and that is in the heart of a man, which is the poiſoned fountain from whence all theſe infected ſtreams flow. So that in the Text you have,

1. A Propoſition, *The heart is deceitfull:* And in that obſerve, 1. The Subject, *the heart*, that which is the chief and principal part of a man, the fountain of all knowledge, affections and reſolutions: ſo as ſome Philoſophers made the head the chief ſeat or metropolis of the ſoul in all her operations,

ſo the Scripture makes the heart the chief place of all. Thus you ſee it is not the Eye or the Tongue, but the Heart, the beſt, the moſt inward part of man. As the Pſalmiſt to expreſſe the high impiety of ſome men, ſaid, *their inward parts were very wickedneſſe*, Pſal. 5.9. or as in the Hebrew *wickednesſes*, the abſtract for the concrete, and the plurall number for the ſingular, to expreſſe the exceeding ſinfulneſſe thereof.

2. You have the Predicate, *its deceitfull*: The Hebrew word comes of a root to ſupplant, and therefore *Jacob* had his name from it, becauſe he ſupplanted *Eſau* about his birthright, Thus the heart of a man is full of deceit and guile, whereby he coſins himſelf of his own everlaſting happineſſe.

3. There is the aggravation, *above all things*: There is nothing in the world hath ſo much deceit.

4. There is the conſequent effect, *deſperately wicked*: The deceitfulneſſe of it makes it incurable: As thoſe parts of the body, *viz.* the Lungs, which are ſo placed that no remedy can eaſily come at them, are more incurably diſeaſed; thus the heart of a man, having ſo many ſecret and falſe windings, it is very hardly healed.

5. This deceitfulneſſe is aggravated by the inſcrutability of it by any but God alone; *Who can know it: I the Lord ſearch the heart*, &c. ſo that the Lord only who made the heart, he knoweth all the depths of it. Obſerve;

That the heart of every man naturally is full of deceit and guile, and therefore deſperately wicked. Obſerv.

Solomon ſpake of four things hard to be found out, The going of a Ship on the ſea, a Snake upon the rock, &c. Prov. 30.19. becauſe theſe leave no ſteps to trace them by; but you ſee an harder thing then all theſe to finde out, *viz.* the heart of a man, and that not only in reſpect of others, others cannot know what is in a mans heart; but of our own ſelves, we are not able to dive into thoſe depths: there is an abyſſe, a deep within every mans heart, whereby he knoweth not the bottom of his wayes: Who thinks not but that he repenteth, he beleeveth, he loveth God, when (alas) his heart deceiveth him all the while: So that as this is a large ſubject to preach upon, ſo its a very profitable and neceſſary point. Indeed this

theſe. For although it be a general Rule, that *Rectum eſt index ſui & obliqui*, Truth at the ſame time diſcovers its ſelf and its contrary errour; yet it is as general and known a Rule, That contraries ſet together do more illuſtrate one another. That this work may be the better managed, I ſhall firſt treat on the Deceitfulneſs of mans heart in the general, and when that is clearly diſcovered, then all the particular and partial hypocriſies of it may the ſooner be manifeſted.

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5. This deceitfulneſſe is aggravated by the inſcrutability of it by any but God alone; *Who can know it: I the Lord ſearch the heart*, &c. ſo that the Lord only who made the heart, he knoweth all the depths of it. Obſerve;

That the heart of every man naturally is full of deceit and guile, and therefore deſperately wicked. *Obſerv.*

Solomon ſpake of four things hard to be found out, The going of a Ship on the ſea, a Snake upon the rock, &c. Prov. 30.19. becauſe theſe leave no ſteps to trace them by; but you ſee an harder thing then all theſe to finde out, *viz.* the heart of a man, and that not only in reſpect of others, others cannot know what is in a mans heart; but of our own ſelves, we are not able to dive into thoſe depths: there is an abyſſe, a deep within every mans heart, whereby he knoweth not the bottom of his wayes: Who thinks not but that he repenteth, he beleeveth, he loveth God, when (alas) his heart deceiveth him all the while: So that as this is a large ſubject to preach upon, ſo its a very profitable and neceſſary point. Indeed this

is the beginning of our converſion, when a man comes to be undeceived: Till this deceitfulneſſe of the heart be in part removed, there is a great gulf between thee and true repentance.

The Ingredients of a deceitfull heart.

To open this let us conſider firſt, What goeth to make up this deceitfulneſſe of the heart, for there are many ingredients in it. As

1. It implieth a great depth in every mans heart.

1. *It implieth a great depth in every mans heart:* That as your deep waters are hardly fathomed, men cannot diſcern what is in the bottom of them, ſo mans heart hath an abyſſe. As God is ſaid to have his deep things; *The deep things of God,* ſaith *Paul,* 1 Cor. 2. 16. and Satan his depths, *The depths of Satan* in the *Revelation,* Rev. 2. 24. ſo man hath his deep things alſo, inſomuch that no man can ever be acquainted with his own heart, that doth not ſearch deep, dive deep into the ſecret things of his ſoul, oh, men would not ſo eaſily perſwade themſelves that they do repent, that their wayes pleaſe God, that they have good hearts, if they would ſearch to the bottom: inſomuch that the Scripture preſſeth this as a great and neceſſary duty, to ſearch our hearts, *to examine our ſelves, to commune with our own hearts,* and that *on our beds, and to be ſtill,* Pſal. 4. 4. We are to do it moſt exactly, and to take the moſt quiet and fitteſt time, for there are thouſands and thouſands of luſts lye in the bottom of the ſoul that do not appear at firſt.

2. The crookedneſſe and unevenneſſe of the heart.

2. *It implieth the crookedneſſe and unevenneſſe of the heart.* Even as the Serpent that goes in a crooked and uneven manner, is ſaid to be *more ſubtle then other beaſts of the field:* Gen. 3. 1. Thus is it with a mans heart, it hath many crooked turnings in it: when you would think you were going in a way towards God, preſently it hurries aſide to the world, or to ſome luſts; therefore *Pſal.* 18. 26. to the pure and upright man, is oppoſed the man that is σκολιὸς *froward,* or crooked; and therefore God is ſaid to be *froward with ſuch a man;* the Hebrew word ſignifies to wraſtle with a man, ſo as by art to throw him down; and the ſame word is attributed both to God and man, ſo that while the deceitfull man doth like the wreſtler, turn himſelf this way and that way into many motions and geſtures to obtain his end, even as *Jehu* and the Phariſee, God

on

on the other ſide will overthrow him, and be above him in all his craft. The heart then is deceitfull, becauſe it hath many crooked turning wayes, ſometimes to God, and ſometimes to the world and Satan.

3. *There is implyed the divers concavities and ſecret receſſes of the heart:* That as the Labyrinth had many ſecret hollow places and windings, out of which a man could never expedite himſelf; thus it is with a mans heart, its like a vaſt wilderneſſe where there is no trodden path or way, like ſome deep vaults where are many horrid cells and holes: This the Apoſtle excellently expreſſeth, *Heb.* 12.4. where Gods word is ſaid *to pierce even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and the intents of the heart.* How many concavities, ſecret lurking holes, wheels within wheels, are here in a mans heart? ſo that only by the light of Gods word are we ever able to come to the *intima* and *minima* that are in our ſouls.

3. The divers concavities and ſecret receſſes of the heart.

4. *To this deceitfulneſſe, inconſtancy and mutability* is a great cauſe: The heart of man is therefore deceitfull, becauſe it can be ſo ſuddenly put into ſeverall and contrary ſhapes; it will hate what it loved, it will loath what it deſired; it will appear in fits as if really looking towards good, and then preſently caſt off all again; no Polypus, no Camelion hath more colours then the heart of a man will have. This vertibility and unſtedfaſtneſſe is a grand cauſe of all that guile within us, and the Scripture compares this deceitfulneſſe to a deceitfull bow, *Hoſ.* 7.16. that as the archer ſtretching out his bow, and even ready to deliver out the arrow at a mark, at the very nick the bow breaks and all falls upon the archer. Thus it is with a people, you would think they had ſet their hearts for God, they were pitched on him, they were now approaching and drawing nigh to him, but preſently all breaks and falls to the clean contrary. Hence the Scripture brands every man with being a lyar, *Rom.* 3 4. Every mans heart is a lying heart, till it be ſanctified, there is no beleeving of it, no truſting of it. Now if you would ſet this down for a principle, O Lord, how is it with me, how ſhall I know when I am godly, when I have done my duty .his I conclude on, that I have to do with a

4. Inconſtancy and mutability.

notorious lyar, branded by God for a lyar, and that is my own heart. Oh let me get out of this deceit, let me beleeve lyes no longer.

5. The horrible Ignorance and darkneſſe of the ſoul.

5. Another cauſe of the deceitfulneſſe of the hearti,s, *the horrible ignorance and darkneſſe which covers the whole ſoul.* He that walketh in darkneſſe, knoweth not whether he goeth, *Joh.*12.35. no wonder if ſuch an one be alwayes out of his way. They cannot but tread or fall into the ditch who are blinde: Now thus it is with a mans heart, It's like that deep created at firſt, *and darkneſſe was over the deep*, Gen.1. Thoſe depths of thy heart are covered all over with darkneſſe, with ignorance and blindeneſſe of minde, *Eph.* 5.8. Hence converted men are called light, and unconverted darkneſſe. How then can it be otherwiſe, but that every man ſhould deceive his own ſoul, for he hath no light to diſcover or to diſcern all that filth that is in him. Thou art in a dungeon full of noiſome vitious luſts that riſe upon thee, and fill thee as ſo many Ægyptian frogs, yet thou knoweſt nothing, thou thinkeſt all is well. Come out of the dark then if thou wouldſt be no longer deceived.

6. Self flattery and ſelf-love.

6. *Self-flattery and ſelf-love*, this doth in a great manner make the heart deceitfull. An over-weening of a mans ſelf, *Every mans way is right in his own eyes*, ſaith *Solomon*, Prov. 21.2. Who would think this were poſſible! yet if you ſingle out man by man, Every one would judge his own waies right. Therefore judging and condemning of a mans ſelf is that which every trve convert firſt ſet upon. He doth no longer juſtifie himſelf, no more flatter and delude himſelf; yea he cryes out, Wo be to me that I called darkneſſe light, and good evil. Thus the convert bewaileth himſelf, but till this work of grace come, every man is a Pygmaleon, he is in love with himſelf, he will never be convinced that he is undone, that his eſtate is damnable, that he is out of Chriſt and ſo hopeleſſe: Oh no, he is too much in love with himſelf ever to be thus perſwaded. *Thou thoughteſt*, ſaith God, *that I was ſuch an one as thy ſelf*, Pſa. 50.21. Thus a man through ſelf-love being deceived, imagineth ſuch a mercifull God to himſelf as he would have, and judges of God according to his own diſpoſition: as that Roman

man Painter being to paint a Goddeſſe, drew it after the image of that woman he was in love with: thus ſelf-love fills a man with ſpiritual drunkenneſſe, ſo that he is altogether deceived in what he thinketh or doth.

Laſtly, *The deceitfulneſſe of the heart is not only from innate cauſes, but wonderfully increaſed by an outward, which is the devil, who hath his throne and ſeat in every mans heart*; that as we read of bodies poſſeſſed by the devil, ſo every mans ſoul is ſpiritually poſſeſſed by Satan. *Epheſ.* 2. the devil is called *the Prince of this World*, and is ſaid *to rule in the hearts of the diſobedient*. Hence he is called *the ſtrong one that poſſeſſeth the houſe, till Chriſt a ſtronger then he come and conquer him*, Luk. 11. 21. Now the devil he is *the Dragon*, Rev. 12. 3. *and that old Serpent* full of craft and ſubtilty, and ſo the heart of a man being his inſtrument muſt needs partake of his guile. The devil at firſt uſed the Serpent becauſe more ſubtill then other beaſts of the field; ſo he delights to uſe the hearts of men, which are the ſeat of their wiſdome and underſtanding; and where there are the beſt parts and greateſt abilities, ſtill he deſires them more then others.

7. Mans heart the devils throne.

Thus you ſee how many wayes this deceitfullneſſe comes to be in every mans heart. It was the voice of the heathen Oracle, *Noſce teipſum*, Know thy ſelf; they thought this the beginning of wiſdome, and certainly he is in a ready way to ſalvation, who begins to diſtruſt his own heart, that begins to think, I have given too much credit, I have eaſily beleev'd what my heart hath told me, and there is no greater folly in the world then this; what ſaith the Wiſe man, *He that truſteth in his own heart is a fool*, Prov. 28. 26. Certainly not in the world only, but even in the Church are ſuch fools that put a vain confidence in their own hearts; that they are well, that they repent, that they love God.

In the next place we ſhall give you ſeverall Signs or demonſtrations *a poſteriori*, that the heart of a man is thus deceitfull.

Signs and demonſtrations of the deceitfullneſſe of the heart.

As firſt, *In that a man will generally acknowledge the neceſſity and duty of godlineſſe, but then come to his particular, that he muſt live ſuch a godly life, he muſt thus ſtrive to enter in at the ſtraite gate.*

1. Men will ac-

knowledge the neceſſity of godlineſſe in the generall, but will not be ſo for their own particular.

gate, that he cannot yeeld to. What a groſſe deceiving of a mans ſelf is this! If to be godly in the generall, if to walk holily in the abſtract be ſo good and neceſſary, is it not alſo for thee in particular? We read of a young man, that came with much voluntary readineſſe to Chriſt, and Chriſt ſeeing him ſo confident, to diſcover the deceit in his heart, bid him to obſerve the Commandements; he replieth, He had kept all from his youth, *Matth.*19.20. whereupon our Saviour gives him a perſonall command to diſcover the falſhood of his heart, *Go and ſell that thou haſt and give to the poor*; which preſently was like the jealouſie water to the aduitreſſe woman, made his thigh to rot, *he went away ſorrowfull, for he had great poſſeſſions:* I bring this inſtance to ſhew, that *dolus eſt in generalibus*, generall commands, and generall duties people approve of, but then when it comes to their particular, they fly back and diſcover their nakedneſſe. Is not this a palpable deceit, for a man to commend godlineſſe, to admire an holy life, and yet when it comes to his particular, he no wayes to endeavour after it?

2. They will condemn ſin in the general, and yet will live in it.

So ſecondly, on the contrary, *The deceitfulneſſe of the heart appeareth, in that men will diſcommend, yea and condemn ſinne in the generall; and yet in their particular, practiſe, wallow in it.* How can men come to be thus groſſely deceived? They will acknowledge drunkenneſſe, luſts, oaths are grievous ſins, that God is offended by them, and hell belongs to ſuch; yet for their particular you ſhall finde them committing ſuch ſins. Thus as *David*, when the Parable was of a man in the generall, that had ſtolen his neighbours Lamb, his wrath was kindled and he muſt have ſevere puniſhment, 2 *Sam.*12.6. but he did not know he was the man. Oh thou that readeſt and heareſt every day, *ſwear not at all,* and that thinkeſt not, I am the ſwearer, *James* 4. that heareſt, *be not drunk with wine wherein is exceſſe*, Epheſ.4. and that thinkeſt not I am the drunkard, and ſo of every ſin: Oh were it not for that abyſſe and depth of guile in thy heart, thou couldſt never practiſe that in particular which thou condemneſt in generall.

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as if they were godly, as if they did belong to God, when there is a vast gulf between them. I do not speak this to unsettle the tender and godly heart, that he should doubt of his condition, but to ransack the presumptuous and self-flattering heart: Oh it will one day be not as thou thinkest, as thou feelest, as thou art perswaded, but as the truth of grace is indeed in thee.

5. In that men will seem to love and honour thóse godly men that lived in former times, but cannot abide those that now live and follow their steps.

5. *The deceitfulnesse of the heart appears, in that men will seem to love and honour those godly men that lived in former times, but now cannot abide those that live with them, though following such mens steps.* This is a deceit in mans heart: observe it in the Pharisees; oh how religiously and devoutly do they speak: If we had lived in the Prophets dayes, we should not have killed or stoned them, and therefore they built up famous monuments for their memory: yet they killed the Apostles who lived in their daies, who walked in the steps of the Prophets. From thence one of the Ancients well exhorteth, If you hear a man praising the ancient Doctors and Teachers of the Church, see how he is affected to his present Teachers: Thou that commendest *Paul, Peter, Austin, Chrysostom*, their zeal and courage against wickedness, if thou dost not love the present zeal and godly fervor of thy Teachers, its from the deceitfulnesse of thy heart. The other demonstrations of this guilfull heart I shall insist on the next day.

Use. To conclude, Let this instruct thee in the fountain and rise of all our calamity, this deceitfull heart is the root of all thy spirituall evil: therefore thou thinkest not of repenting or turning to God, therefore our preaching and your hearing is in vain. As we say, Its impossible to cure the Church of *Rome* because she hath *læsum principium*, she holds she cannot erre; so its here; Therefore thou art not perswaded to change thy heart, thy life, because thou art deceived as if all were well already; Oh if your hearts were like white blanks as *Aristotle* said the soul was, then we might the more easily write the Law of God in your hearts; but it is all over bloached and blotted, There are destructive principles in you, against which there is no disputing, no preaching till God remove the very fundamentall principles in you. Begin then with this truth,

I have

I have been a miſerable, blinde, deceived wretch all my life time, I verily thought ſuch a way would leade to heaven, my heart told me all was well, I need not be troubled: but oh how am I confounded, how greatly was I out of the way till God opened my eyes.

SERM. II.

More Signs and Demonſtrations of the deceitfulneſſe of the Heart.

JER. 17. 9.

The heart is deceitfull above all things, who can know it?

THere remain further Signs and Manifeſtations of the deceitfullneſſe of mans heart; To which I proceed: And

6. That though a man live in groſſe ſins, yet he hopes for ſalvation.

First, *This is a plain ſign of the groſſe hypocriſie and guil of a mans heart, that though a man live in groſſe and notorious ſins that are* conſcientiam vaſtantia, *that lay waſte and deſolate the conſcience, yet he hopes for ſalvation:* You would think that no ſuch mad deluſion could enter in a mans heart; yet what is more frequent then this impoſture over the whole Church? *Be not deceived* (ſaith *Paul*) *neither adulterers nor unrighteous perſons ſhall inherit the Kingdom of Heaven.* Obſerve that caution, *Be not deceived.* This ſuppoſeth that they were very apt to delude their own ſouls, thinking they might be ſaved, notwithſtanding the commiſſion of thoſe notorious ſins, and oh how many do drink down this ſweet poiſon! if not, how could ſo much wickedneſſe and ungodlineſſe be found amongſt Chriſtians! or if any one ſinner be queſtioned in this point, whether he hope to be ſaved, he will without any ſcruple an-

ſwer in the affirmative, Yes that he doth, God forbid elſe: Now where can he have this hope? Whence can his heart perſwade him? Doth not every leaf in the Scripture ſtand like a fiery Sword to keep him out of Paradiſe? Doth not every Chapter in the Word of God meet him as an Angel with a naked Sword to *Balaam* to ſtop him in the way, yet for all this he bleſſeth his ſoul, and ſaith, It will go well with him. Were not a man bewitched and deceived in a groſſe manner, he could no more judge that his way was a way of ſalvation, or his life a life of happineſſe, then that the Sun is a black coal, or light is darkneſſe. If hell ever be made heaven, if clods of earth be made ſtars, then he may think ſuch as he is ſhall be ſet on Thrones of glory. Oh beloved how do we pity poor bewitched creatures, that have loſt their limbs, their ſenſes! but here is a ſpirituall witchery, an heart-ſorcery, that is above all expreſſion. Think of this again and again, you that live in prophane courſes, you need not ſay, Who will tell me what will become of me? how ſhall I know whether this life of mine will be rewarded with happineſſe? Alas! even the very blinde may ſee this; The Scripture hath made and ſet it up like a Beacon, that all may take notice of it, *viz.* That he that *ſoweth to the fleſh, ſhall of the fleſh reap corruption*, Gal.6.8.

7. To reſt contented with the priviledges of Chriſtianity, and not regarding the duties they enforce.

2. *Another Sign of the deceitfulneſſe of the heart, is to reſt contented in the priviledges and promiſes in Chriſtianity, not at all regarding the duties and obligations they enforce.* They are ſatisfied in the Titles of Beleevers, of being Chriſtians by profeſſion, and as for the offices and duties which theſe do indiſpenſably command, they do not regard them. Now what palpable hypocriſie is this, to divide thoſe things that God hath ſo inſeparably conjoyned? *Let every one that nameth the name of Chriſt, depart from iniquity*: 2 Tim.1.19. Thoſe that cried *Lord, Lord*, and had propheſied, yea, and caſt out devils in his name, becauſe they had not deſtroied the works of the devil in their lives, but were workers of iniquity, therefore Chriſt bid them depart, he knew them not. *Mat.*7. Every man then that is baptized, that is by profeſſion a Chriſtian, and yet walketh not according to all that godly order Chriſt preſcribeth, This mans heart deceiveth him: He is not what

he

he thinks himſelf to be, and one day it will appear ſo: Thus the Apoſtle *Jam.* 1.26. *If any man ſeem to be religious, and bridleth not his tongue, he deceiveth himſelf,* παραλογίζει, he puts a falſe Syllogiſm upon himſelf, he takes *non cauſa pro cauſa*, He thinks Religion in the ſeeming appearance of it is enough: So we may make that of the Apoſtle an univerſall Propoſition, *If any man ſeem to be religious, and bridleth not his tongue*, his eyes, eſpecially his heart and affections from all manner of luſts and impieties, this mans Religion is a meer deceit and ſnare to him: This is a dangerous and an univerſall deceitfullneſſe; therefore the Apoſtle *James* in that generall Epiſtle of his, ſpends a great part induſtriouſly to ſhew, that that faith is a dead faith, and he is but a vain man that cannot demonſtrate the profeſſion of his faith by the fruits of a godly life. Chriſt was not ſatisfied to ſee leaves upon the figtree, he looked for fruit, and becauſe that was wanting, he curſed it with that heavy curſe, *Never fruit to grow more of it.* Come then out of all thy diſguiſes, thou art a childe of the devil, and in the ſtate of gall and bitterneſſe, though with *Simon Magus* thou makeſt a profeſſion of thy faith and art baptized, and obſerve why *Simon Magus* was ſo, becauſe *his heart was not right within him*, Act. 8. 23. He did not think ſo, or perperceive ſo, till *Peter* told him, and then he prayeth for pardon: Thou therefore that doſt not live in duties according to Chriſtian priviledges, lay off thy counterfeit dreſſes, God knoweth thee; It's here, as when the Kings Wife went diſguiſed to *Eliſha* the Prophet, while ſhe was entring in at the door; Come in thou Wife of *Jeroboam* ſaith he; It was no hiding from the Prophet of the Lord: and thus may thy own heart ſay, Come thou hypocrite, thou falſe heart, bewail thy guile, thou doſt mock God and man, it is in vain to cover any thing from God.

8. The hearts deceitfulneſſe appears in thoſe many commands to ſearch and try it.

3. *The deceitfulneſſe of the heart appeareth in thoſe frequent and many commands to ſearch it, to try it, to ranſack into the very bottom of it:* Now if the heart were plain and open, if it had no depths, no ſecret windings, what need all this, you are commanded to make a private ſearch as for theeves and ſpies in your own breaſts: How often is that Exhortation,

Let us ſearch and try our waies, Examine and prove your own ſelves: As the Artificer is carefull to bring his gold to the touchſtone, to ſee whether good or bad, yea *Phil.*4. *Commune with your own hearts upon your beds, and be ſtill*; digge into them, ſome tranſlate, ſweep them diligently, others; as the woman took a candle and ſwept the houſe for her loſt groat; Oh the luſts, the corruptions of thy heart, do not at the firſt, ſecond, or third ſearch appear. Thy luſt may lie in thy heart, as *Achans Wedge of Gold*, covered in the earth, and hid among other ſtuffe, thou maiſt live forty or threeſcore years, and yet be a great ſtranger to thy own heart, not know what ſins lie there, what corruptions prevail over thee, and therefore the Scripture as the firſt initiall and preparative work of all commands to Search our hearts, yea, we muſt take fit times, and be ſtill, with much meditation and quietneſſe make a ſcrutiny and ſearch into our hearts, that thoſe ſnakes and worms which lie under ground may be brought to light. But how is this duty neglected! the very Papiſts will riſe up at judgement and condemn us, who have hours on purpoſe appointed them for this examination and ſearch of the heart: and *Swarez* a Jeſuite ſaid, he more prized that time, then all the other wherein he handled thoſe voluminous Controverſies: the truth is, ſtudying your hearts, ſearching into your hearts, diſputing with them, is the moſt profitable and advantagious ſtudy that can be: Oh that you would read thoſe books more, that you would underſtand the ſenſe and meaning of your hearts, this would quickly make you a ſcholar in Chriſts ſchool.

To underſtand the motions of the Heavens and not of thy own heart; to know the natures and operations of Herbs and Plants, and not of thy own ſoul; to meaſure the dimenſions of bodies, and not the depth and length and bredth of thy own heart, is but a barren knowledge. We may ſay, Phyſician heal thy ſelf, Aſtronomer meaſure thy own heart, Philoſopher underſtand thy own nature.

9. In that it is appropriated only to God to know it.

4. *The deceitfulneſſe of the heart appeareth, in that it is appropriated only to God to know it.* The Angels, thoſe exact creatures, are not able to know what is in a mans heart, nor the devil

divels any further then by conjectures, or ſo far as a man reveales himſelf. You ſee upon this queſtion, *Who can know it?* is replied, *I the Lord ſearch the hearts and try the reines*; ſo that the heart of a man is ſuch a deep ocean, into the bottom whereof none can dive, but the all-ſeeing eye of God, to whom darkneſſe and light is all one. Is not the heart of a man then full of concavities and windings, when Angels and divels are not able to know what is in our breaſts. Indeed the Prophets did ſometimes know the hearts of others, as *Eliſha* knew what was in *Gehezaes* heart, but this was by Gods revelation, he made thoſe thoughts known to the Prophet. Hence we prove Chriſt to be true God, becauſe he knew what was in mens hearts, yea he did *ſee what was in their hearts*, that is more then to know, for I may know another mans thoughts, if he reveales them to me, but I cannot ſee them in their hearts, yet *Chriſt ſaw what was in their hearts*. Hence the Apoſtle ſaith, *If our hearts condemn us, God is greater then our hearts*, 1 *Joh.*3. He knows far more evil by us then we do our ſelves. If we then can diſcern ſo many errors, ſo much filthineſſe, what doth the Lord know by us! This made the Apoſtle ſay, *though he knew nothing by himſelf, yet was he not thereby juſtified, for it is the Lord that judgeth*, 1 Cor.4.4. Oh then remember this, that God knows more by thee then thou thy ſelf doeſt, and if yet thou canſt perceive ſo much that makes thee abhominable in thy own eyes and a very beaſt, how much more doth God know this by thee!

10. Godly men have much of this deceitfulneſſe in them.

5. *This guile of the heart is notably manifeſted in this, That even a regenerate and a godly man, who is ſanctified by Gods Spirit, that hath truth in the inward parts, yet he hath much of this hypocriſie and deceitfulneſſe abiding in him.* That ruſt then muſt needs cleave cloſe, which ſuch filing doth not get off. That droſſe then muſt needs adhere, which this fire of burning will not conſume. That this deceitfulneſſe is ſtill adhering ſee it in *David*, though a man after Gods heart: With what hypocriſie did he contrive his adultery with *Bathſheba*, and the murder of *Uriah*? how many ſubtle projects had he to hide and cover his ſinne? Now that the hypocriſie of his heart carried him to all this, appeareth by *Pſal.*51. *Thou deſireſt truth*

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in the inward parts. Oh he feels what is the plague ſoar, what was the occaſion of all his miſery, the want of truth in the inwards parts: See then by this example, what deceitfulneſſe may be even in a godly man: and although *Nathanael* hath the greateſt commendation that can be given, *a true Iſraelite in whom was no guile*, yet that is not to be underſtood abſolutely, as if no hypocriſie at all were in his heart, but comparatively in reſpect of others; as even among godly men, ſome have more plainneſſe and ſincerity of heart then others. The conſideration of this unknown deceitfull temper of heart, made *David* cry out, *Cleanſe me from my ſecret ſins*, Pſal. 19. ſuch as I have never yet diſcovered, ſuch as I have not taken notice of. Lord what I do not know of, what I am not convinced of, do thou pardon.

11. God leaves men in temptations that they may know experimentally what is in them.

6. *That the heart is full of guile and unknown to a mans ſelf, appeareth in that God many times leaveth men unto temptations, and puts them upon trials, that ſo they may have an experimentall knowledge of themſelves.* Thus God tempted *Abraham*, and it was ſurely that *Abraham* might by the exerciſe of grace be more made known to himſelf; of *Hezekiah*, it's ſaid, God left him in that proud paſſage, of ſhewing all his Treaſures to the Babyloniſh Embaſſadours to try what was in his heart, 2 *Chron.* 2. 31. That *Hezekiah* might ſee there was that pride, that vanity, that ambition, that he would not think poſſible in him: Thus when God let a falſe Prophet come among the *Iſraelites*, and the things that he told come to paſſe, *I the Lord do it to try you*, ſaith God, *Deut.* 13. 1. Oh we ſee that were there not ſuch perſecutions, ſuch hereſies, ſuch ſcandals in the Church of God, many would never know themſelves. *There muſt be hereſies that thoſe who are approved and ſound, may be made manifeſt*, 1 Cor. 11. and certainly it is good for a Chriſtian to conſider whether all Gods Providences in his Church be not tempting Providences to ſee what is in thy heart: whether it was love to God, or carnall reſpects have carried thee on. The ſhaking windes diſcover the root of the tree; The boiling of the water diſcovers what is in the veſſell: Hot and buſie times, or times of liberty and ſuffrance make men known to themſelves and their corruptions, which otherwiſe would not have been.

7. *The*

7. *The hearts deceitfulneſſe is moſt plainly diſcovered in this particular, That a man when he is under the occaſion and temptation of a ſinne, will commit it, though before he would have abhorred it, and thought, though all the world ſhould be given to him, he durſt not do it.* This is a remarkable particular, eſpecially to take us off from thoſe high pinacles and lofty preſumptions we are apt to fix upon. Oh if we ever be ſuch, or do ſuch or fall into ſuch miſcarriages, they abhorre it. Oh vain man, little doſt thou know the deceitfulneſſe of the heart. This made *Solomon* ſay, *Bleſſed is the man that feareth alwayes*, *Pro.*28.14. If *Solomon* himſelf had taken this counſell, if he had feared alwayes, in the midſt of that abundance and proſperity he had, it had never occaſioned that great diſpute, Whether he was ſaved or damned? Remember that inſtance of *Hazael*, upon whom the Prophet looked ſo ſtedfaſtly that at laſt he wept; and being asked by *Hazael*, why he did ſo: reply was made, becauſe he ſhould have power, and he would be ſo cruell, that he ſhould rip up the very women with childe; *Is thy ſervant a dog*, ſaid *Hazael, that he ſhould do thus?* 2 King.8.13. He defied the fact with great abomination, and yet afterwards he did it, here was a deceitfull heart. But no marvell to ſee this in *Hazael:* Even in *Peter* a godly man, and very zealous for Chriſt, what an inſtance have ye of the hearts deceit! Chriſt told him he ſhould *deny him:* he anſwered, *Though all men ſhould forſake him, yet he would not*, Mat.26.34. but you ſee when the temptation came, he did not only deny him, but did *ſwear and curſe that he knew not the man:* ſuch is the guile of our hearts, that they would betray Chriſt every day, ſhould not the Lord keep truth and uprightneſſe in the inward parts: Hence are thoſe petitions to God, that he would ſtrengthen, ſettle and confirm us, 1 *Pet.*5.10. Hence alſo are thoſe promiſes from God, That he will *put his fear in our hearts, that we ſhall never depart from him*, Jer.32.40. for without this, the heart will fly back like a deceitfull bow. How often are the *Iſraelites* in times of temptation, ſaid to humble themſelves, to cry out of their ſinnes, *and yet their heart was not ſtedfaſt within them.* And this brings in the eighth Sign of the deceitfulneſſe of mans heart,

12. It appears in this, that a man under a temptation will commit that ſin which before he abhorred & thought he could never be drawn into it.

13. And that under Gods judgements a man will cry to God, &c. but as ſoon as the rod is removed their hypocriſie appears.

8. *That under Gods judgements, under heavy preſſures and miſeries, then it cryes out to God, then it will own ſinne no longer; then God is righteous and they have ſinned; but no ſooner is the rod off the back, but their hypocriſie doth appear.* This was the great deceitfulneſſe in the *Iſraelites*, for which God doth ſo often complain: This made one of the Ancients compare them to Graſhoppers, that leap up towards Heaven, and then ſuddenly fall down to the ground. The Prophet ſaid *their righteouſneſſe was like the morning dew*, which though it fall in abundance, yet immediatly vaniſheth; ſo then here is a palpable diſcovery of the hearts deceitfulneſſe, that under dangers, in time of Gods judgements, then they ſeem to be much affected; then they cry out, the waters of Gods wrath overwhelme them; but like the mill, when the waters are diverted or dried up, then they move not at all. *Pharaoh* and *Ahab* humble themſelves and ſay they have ſinned, but God is righteous, while the ſcourge was on them, but afterwards they return to their own temper; Even as the water which is radically cold, though it be heated, yet if taken from the fire goes to its naturall coldneſſe, yea as *Ariſtotle* ſaith, it's colder then ever it was: Thus many people in mortall diſeaſes, when there ſeems to be the approaches of death; then they cry out, oh pray for them, oh comfort them; then they will confeſſe and bewaile ſuch foul ſins they have committed; but when recovered and the fear of death is over, then they return to their former wickedneſſe with greater delight. Oh then that men were apprehenſive of this, that they would cry out, Oh where are thoſe reſolutions, thoſe vows that were upon me, in ſuch agonies, in ſuch ſtreights! oh what were my thoughts and purpoſes then! but this deceitfulneſſe of heart undoeth me.

14. In that lawful comforts and enjoyments leade the heart away from God, contrary to their appointed uſe.

The nineth diſcovery of the hearts deceitfulneſſe, is in a paſſive ſenſe, thus: That all thoſe lawfull comforts and objects which God hath appointed to be inſtruments of his glory and honour, and of our exerciſe in godlineſſe, do tempt the heart aſide and leade it away from God; ſo that riches, honours, pleaſures, all the comforts in the world, do intice and ſeduce the heart from God. The heart is like tinder, that is ready to take every ſpark of fire that falls upon it: thus the Scripture calls it, *The deceivableneſſe of riches,*

Matth. 13.

*Matth.*13. Why? becauſe the heart is ſo corrupt, that the profit of them doth immediatly allure, and ſo the deceivableneſſe of honours, of pleaſures. Were not the heart of a man thus corrupt, nothing in the world could corrupt it. Therefore the Apoſtle *James cap.*1. makes every man to be *inticed and led aſide by the luſt in his own heart. Inticed*, that is, as the bird is deceived by the bait, and ſees not the net. Yea the Apoſtle makes not the devil to be the cauſe of our ſinne, much leſſe God, were it not that the luſts of a mans own heart do firſt deceive; ſo that the devil himſelf could not deceive thee, nor all alluring objects, but that thy own heart betrayeth thee: Even as in ſome invincible ſtrong holds, the enemy could never ſurprize them, did not ſome treacherous perſons within diſcover the weakneſſe thereof.

15. The heart labours to deceive others.

Laſtly, *This deceitfulneſſe of heart is ſeen, in an active ſenſe, to deceive others.* Firſt, *Even God himſelf*, It would deceive if poſſible by all that mock religion, and mock devotion it hath; by all thoſe ſpecious and fair pretences it hath. *Be not deceived*, ſaith the Apoſtle, *God is not mocked*, Gal.6.7. Men through hypocriſie and fair pretences do what lyes in them to mock and even deceive God himſelf. *And then in reſpect of others*, the deceitfulneſſe of the heart appeareth, in all that falſhood, lying, diſſimulation of love, and reſpect, and intended good, when nothing but venome and malice is in the heart. *David* makes a ſad complaint, *Pſal.*15. *Help Lord for the good and godly man periſheth, there is no truth among men.* The beſt is an hypocrite, ſaid the Prophet *Eſay*; and another Prophet, *Keep thy ſecrets from the very wife in thy boſome*: ſo that if you look only to converſe amongſt men, ſuch are the lyes, equivocations, coſenings and over-reachings, that we may ſay, Truth is baniſhed the world, and uprightneſſe hath left the earth.

1. God.

2. Others.

Uſe of Inſtruction, *That one main end of the Word of God, and preaching, is to diſcover this deceitfull heart.* Its to make us know our ſelves; compared therefore to a glaſſe, that will ſhew a deformed man all his unlovelineſſe, and this is a glaſſe, not to the face but the heart; all thoſe hidden and unknown luſts may there be brought to light. And the Miniſtry that is compared to light; as the Sun beams diſcover thoſe many thou-

ſands of moates in the aire, which the darkneſſe concealed; thus the Miniſtery, in a powerfull and ſoul-ſaving way diſpenſed, will make thee ſee thy ſelf to be that beaſt, that divel, yea to have that dunghill, that hell in thy heart, thou didſt not perceive: look then for this benefit by preaching, not what may fit thy ear, may pleaſe thy fancy, but what may diſcover the dark corners of thy ſoul, what may bring glorious light into thy breaſt; that thou mayeſt cry out; O Lord, how long have I lived and did not know my ſelf! I thought all was well, every thing was in quiet; but now I am like the *Syrians* Army, that being by the Prophet ſtricken blinde, and thought they were guided to their own camp, as ſoon as ever they had their eyes opened, they found themſelves in the midſt of the enemies camp: Thus thy eyes being opened, thou ſeeſt thy ſelf to be in the power of all thy ſins, all thy enemies and the curſes of God.

SERM. III.

An inſtance of the Deceitfulneſſe and Guile of the Heart, about Sinne.

JEREM. 17. 9.

The heart is deceitfull above all things, and deſperately wicked, who can know it!

WE have given ſeverall demonſtrations of the deceitfulneſſe of the Heart; now I ſhall inſtance in ſome two or three main particulars, wherein our Salvation is greatly concerned, and by them you may judge of the hearts deceitfulneſſe about other things. And the firſt inſtance I ſhall chooſe, will be about *Sinne, the committing of it*: Its a point well

The deceitfulneſſe of the heart about ſin

well worth the inſiſting upon, to ſhew the unſearchable hypocriſie, and hidden deceitfulneſſe that the heart of man hath about ſinne; to do it, and yet ſo to carry it as if he did not ſinne: If there could be a way found out to make ſinne no ſinne, or that ſinne ſhould not be damnable, this would greatly content him; but that being impoſſible, he labours what he can to delude his own heart, and to cover ſin in his own ſoul while he commits ſinne.

1. In bribing the underſtanding to juſtifie ſin.

And firſt, *His deceitfulneſſe about ſinne doth appear, In that he will bribe his underſtanding to do what it can to juſtifie ſinne,* to make it to be no ſinne, but very lawfull and neceſſary. When God reproved *Jonah* for his ſinfull frowardneſſe, he replies, *Do I not well to be angry?* Jonah. 4 9. He pleadeth for his vice as a virtue. Thus the *Iſraelites* had many arguments for their Idolatry, eſpecially they plead the abundance and plenty they had, ever ſince they *offered to the Queen of Heaven,* but ſince they left that they were purſued with all calamities, *Jer.* 44.17,18. Oh the hypocriſie of the heart, that can finde out arguments to juſtifie ſin, and make their tranſgreſſions duties. Thus the Phariſees, they plead againſt Chriſt, out of Scripture; and Chriſt informeth us, men ſhould think they did God ſervice *John* 16.2. by killing the godly that believe in Chriſt. And *Paul* ſaith of himſelf once, that he thought *he was bound to do what he did,* viz. in perſecuting the Saints, and compelling of them to blaſpheme; and from hence comes that deſperate wickedneſs and incurableneſs that followeth in the text, *Their eye is darke,* and then *how great is their darkneſs!* Their mindes and underſtandings are corrupted; they are become Phariſees, they pleaſe the affections, ſay what they ſay, deny what they deny. Thus the Sun is alwaies in an Eclipſe, there is alwaies ſome interpoſition of one earthly advantage or other; and then the faculty being diſtempered, or made drunk, no marvell if it judge deceitfully. Oh then be very jealous of thy own heart, leſt it plead for *Baal,* leſt it argue for ſin: and while thou couldſt not imbrace ſin as it did appear in its ugly colours, that putteth another dreſs upon it, and ſo makes it lovely. There is a *Wo* to thoſe that *call evil good,* Iſa. 5.18. *and good evil, light darkneſs, and darkneſs light.*

Such is the great deceitfulness of man in this matter, as if that opinion were true, That sin and vertue were no reality, but onely sin is sin if a man thinks it so, and vertue is vertue if a man apprehend it so, otherwise not. This quite destroyeth the Scripture, and pulleth up the very foundations of Religion. In Popery what a load of distinctions are there to maintain Image-worship, insomuch that one of their own Authors saith (as *Anania* with him) that he must have *ingenium valde metaphysicum*, that can understand them all. Take heed therefore of thy heart, as the great Sophister, as the great Juggler, that will cast a mist before thy eyes, that will raise up a devil in *Samuels* clothes.

2. In that man will venture upon the occasion of sin, yet resolve not to commit it.

2. *The deceitfulness of the heart will appear about sin, in that a man will venture upon the occasions and temptations of it; yet fully resolving not to commit the sin.* This is a great delusion of the heart: how many have fallen into the brink of the pit by coming so nigh it? To keep off from the temptation of sin is so great a matter, that we are taught constantly to pray against it; and wilt thou live against thy prayers so presumptuously? Thou prayest thou maiest not enter into the temptation of uncleanness, lasciviousness, drunkenness; and wilt thou go into the house and the company where it is? Oh wretched and deceived man! If thou art not strong enough to refuse going into the temptation, how, when thou art in the temptation, wilt thou be strong enough to refuse the sin it self? for which is more easily overcome? If the green twig will burn, then certainly the dry will. *David* beginneth his first verse of the first *Psalm*, with the blessedness of that man, that *shunneth the company of wicked men*, that will not have to do with them: For the Heathen said well, *How is he a good man that doth not hate bad men?* Therefore *Paul* exhorts us to have no fellowship with the workers of darkness, *but rather reprove them*, Ephes. 5. We reade in the Jewish Law, *Exod.* 22. That if a man set an hedge on fire, and that burnt a field of Corn, he was to make restitution, though the fire was only in the hedge at first; and the reason was, because he was the occasion, it was hard to stop the rage of the fire afterwards. Do not then come near the occasions, the temptations: Those men that

came

came neer the fiery furnace were burnt: *Auſtin* tels us of his Friend *Alipius*, that he would needs go to Stage-plays, but he reſolved to ſhut his eyes at any unlawfull objects; but he could not abſtain when he was in the temptation. Let not thy heart then deceive thee any more in this kinde, but keep from the occaſion of ſin as hell it ſelf; Oh one day thou wilt curſe the perſons and the companions that inticed thee to wickedneſſe.

3. *The heart is deceitfull, in that before ſin is committed, it preſents only the pleaſure, the profits, the delight of ſin, and afterwards comes the hook, afterwards cometh the bitter Scorpions tail.* Thus *Jam.* 1. *Every man is ſaid to be led aſide by his own luſts.* There are 2. excellent Greek words, the firſt δελεαζόμενος is couſened, as the Bird that ſeeth only the wheat but not the lime, or the fiſh that ſeeth the bait but not the hook; As *Jael* to *Siſera*, *Come in my Lord; and ſhewed him the diſh of milk*, but not the nails, that were to be faſtened to his head: and the other is, ἁρπαζόμενος *violently hurried away* as one that hath not leiſure to meditate on the danger; His heart is drawn aſide from the thoughts of that hell and judgement which doth belong to every ſin. Even as the devil at firſt inticed *Eve* both theſe waies, partly in ſhewing her the deſireableneſſe of the fruit of the Tree, and partly in perſwading her ſhe ſhould not die though ſhe did eat of it. Thus thy heart is a falſe treacherous heart to thee, it ſuggeſts only the pleaſures and advantages of ſin, but nothing of that torture and torment, the guilt will bring with it: *Judas* his heart did thus betray him as he did his Maſter, that told him of thirty peeces, and the profit thereby, but nothing of the anguiſh and horrour that would ſurpriſe him for betraying the innocent: O then conſider this, you that are eaſily enticed to ſin: The heart that now findes eaſe and delight, will finde gnawing worms and ſcorpions. Thus it hath done, and thus it will do, and therefore do not thou flatter thy ſelf.

3. The heart before ſinne be committed preſents the profit and pleaſure of ſin and not the bitterneſſe that follows it.

4. *The heart deceiveth it ſelf about ſin to think it ſelf freed from iniquity, if it doth not act it ſelf, though he counſell, take delight, encourage, or at leaſt not gainſay or reprove others*; and truly this is a notorious deceit of the heart, to excuſe it ſelf though

4. In thinking himſelf free from guilt if he act not, though he abet the ſinne.

though it have given way or do comply with others that do sinne: It's hard to say whether a mans own sins or other mens sinnes, to which he hath one way or other consented, will lie as the heavieſt burthen upon men one day: Oh it will not be easie to say, Such a sin it was none of mine, it was not of my doing, for thou maist easily come to partake of other mens sinnes; which made a godly man pray, *Lord forgive me my other mens sins:* Thus *Pilate* deceived himself, for because the Jews importuned him to crucifie Christ, and nothing would satisfie but his bloud, therefore he giveth way to his condemnation, and yet will wash his hands and say, *I am innocent from the bloud of this man.* What deceit was this, how was he innocent when he would condemn the innocent. Therefore we reade *Nicodemus* though otherwise a fearfull man, yet he would not consent to Christs death, but opposed it in the whole councill: Thus thou that art a Master of a Family, if thou beest not a Swearer, a Drunkard, a prophane person thy self, thy heart deceiveth thee if thou knowest of such Servants in thy Family, and endeavourest either not their reformation, or exclusion out of thy Family. Again, there are many will not be drunk themselves, but they delight to make others, they take pleasure to see men overtaken, now this is so far from being innocent, that the Scripture makes the taking pleasure in those that do sin, worse then the committing sin it self, *Rom.* 1. Who *do not only such sins, but take pleasure in them that do them.* Yea, the Scripture goeth higher, for it makes a man partaker of other mens sins, if he hold his peace, and do not as prudence and charity, and zeal requireth, reprove them; *Have no fellowship with the unfruitfull works of darkneſſe, but rather reprove them:* Reproof is often called by Divines Spirituall Alms: Now as in corporall alms God at the day of Judgement will punish for omissions; *I was hungry and ye filled me not; naked, and ye cloathed me not;* so it is with these spiritual Alms, Such were prophane and you reproved them not, such were ungodly and you instructed them not. As he said of temporall life, *Qui non dat vitam, aufert;* He that doth not preserve another mans life when he may, kils him, he is a murtherer; so he that doth not labour the spirituall life and salvation

vation of another man, when he may and ought, is a murderer of his ſoul. Oh then obſerve thy heart in this reſpect; doth it not deceive thee, while thou ſayeſt, I am no ſuch ſinner, I offend not in ſuch tranſgreſſions? yet thou art a partaker and acceſſary either mediately or immediately.

5. *The heart is deceitfull in ſinne, When it will commit iniquity, pretending much good to come thereby.* This hath been a frequent deceit; Alas, they would not have done ſuch and ſuch unwarrantable things, but that there was a neceſſity, and much good will come thereby. There were ſuch even in the Apoſtles time, that would make ſuch inferences as theſe are; *Let us do evil that good may come,* Rom. 3. 8. But ſee what an heavy ſentence the Apoſtle paſſeth upon ſuch, *Whoſe damnation is juſt.* Its therefore a ſad deceit of heart, for any man to encourage himſelf to do a wicked action, becauſe its probable ſuch good may come by it. Its directly againſt Scripture, no ſuch divinity is to be owned. Hence *Auſtin* ſaid, *A man might not tell a lye, though it were to ſave the whole world:* and indeed if good come by ſinne, as ſometimes there doth; all ſalvation came by Chriſt, who was crucified by the wickedneſſe of malicious men; and much good came to *Joſephs* family, by his bretherens ſinnes againſt him; therefore he told them, *you thought evil to me, but God turned it to good:* If, I ſay, good doth come ſometimes by ſinne, this is not the genuine and proper effect of evil, but the over-ruling power of God that makes it ſo; otherwiſe, as *ex falſo nil niſi falſum ſequitur*; ſo, *ex malo, nil niſi malum*; thy ſinne of it ſelf makes more ſinne, *ſcelere ſcelus eſt tuendum:* and therefore when the godly have ſometimes through infirmity done evil, expecting ſome good, as *Jacob* in telling a lye to get the bleſſing, the good they have obtained, hath been ſo clogged with miſeries, that the ſweetneſſe of the mercy hath been taken away, and they have bitterly learnt this truth; Its beſt to wait Gods time, and go on in his way, then by haſtening good to us through evil means: Obſerve then thy heart very diligently, ſuch deluſions do eaſily take place, if you live not wholly by Scripture commands.

5. In committing ſin pretending much good to come thereby.

6. *The heart is deceitfull, in that if it doth not actually commit*

6.

In thinking it ſelf very good if it commit not outward iniquities, though within it be never ſo unclean.

mit outward iniquity though the heart be a very dunghil, a cage of all unclean luſts, it thinketh it ſelf very good. Herein the Phariſees did conſtantly delude themſelves, none could charge them with ſuch groſſe ſins as Publicans did commit: Hence it was that our Saviour did ſo often bid them look inward, Cleanſe thine inſides, *Within they were ravening wolves*, within they were *rotten ſepulchres*, howſoever painted without, and indeed this is one great difference between a true godly man and an Hypocrite. The godly man is much humbled for the ſins of his heart. Though they never break out into action, yet if they ariſe and move in his heart, it doth trouble him exceedingly, as you ſee *Paul*, Rom. 7. making thoſe ſad out-cries and complaints onely becauſe of heart-motions inordinately ſtirring againſt the Law of God; But the hypocrite who doth all things to be ſeen of men, and doth not reſpect God, he is ſatisfied, if the outſide be clean: Well then look to your hearts as that deceitfull root of all bitterneſſe, though no branches ſprout out, what a ſerious and neceſſary exhortation doth *Solomon* give, *Prov.* 4. 23. *With all keepings* or *above all keepings keep thy heart.* As the heart is deceitfull above all things, ſo above all keepings and watchings we muſt watch to this, and why ſo? *for out of it are the iſſues of life:* ſinfull eyes and wicked hands are becauſe of a ſinfull heart: Do not then bleſſe thy ſelf becauſe of a civil unblameable life, if the heart be full of proud, earthly, ſinfull thoughts, Thou art an abominable and loathſome ſinner before God: Hence *Mat.* 5. our Saviour preached ſtrange but true doctrine, when he informed them of thoſe traditionall errours and interpretations of the command that they had been brought up a long time in; as if it did only forbid outward ſins; No, ſaith our Saviour there is heart-adultery and heart-murder: Let not therefore any man flatter himſelf with a fair outſide, when the heart is inwardly filthy; he is no better then a Serpent, which hath a glittering outſide, but inwardly full of poiſon.

7. In finding out many excuſes about ſin.

7. *The heart is deceitful about ſin, in that it's ſubtle and crafty to finde out many excuſes about it.* You would wonder at all the wiles and crafts of men in this reſpect. We had it from

Adam

Adam at firſt, thus to cover our nakedneſſe with leaves; Even in godly men here is too much of the crooked Serpent. In *David*, what colours, what excuſes had he in the murder of *Uriah*! In *Aaron* when he joyned with the people in making that calf for idolatry; *I Put it into the fire, and it came out this calf*, ſaith he, *Exo.* 32.24. As if he had not intended or thought of any ſuch thing; Now this is not only a ſin, but an aggravation of ſinne: To ſeek out excuſes, to labour for lurking holes to run into: We would wonder at the guile and hypocriſie of a mans heart, What a ready excuſe it will have for every ſin. As theſe coverings men will get for their nakedneſs.

1. *They will lay the blame off from themſelves to others*: They would not have done ſo or ſo, but others perſwaded them, or they were forced to it. Now this will not be any excuſe with God, for there is never any neceſſity to ſin, and ſin is a greater evil then any temporall evil; Therefore our Saviour bids us *Fear God who can deſtroy ſoul and body, and not man who can kill the body only*, Luk.12.5. *Saul*, he made this excuſe for himſelf, why he ſacrificed before *Samuel* came; Oh *the people would have it ſo*, and he could not gainſay it, but this loſt him his kingdom, a little thing we would have thought, but *diſobedience is a thing like Witchcraft*; *Adam* at firſt laid the ſin upon *Eve*, and *Eve* on the Serpent; ſo that it is an hereditary corruption in us all: If we have offended to lay the blame ſomewhere elſe if poſſibly: but now the godly man he judgeth himſelf moſt, he laieth the heavieſt load upon himſelf: *I and my Fathers houſe have ſinned*, ſaith *David, but what have theſe Sheep done?* 2 Sam.14.17. Do not deceive your ſelves by putting it on others.

A ſecond excuſe is, *To put it off upon the devil*, to ſay, It's true ſuch and ſuch ſinnes I have committed, but the devil he tempted me; but this is no excuſe, partly becauſe the devil cannot force thee to ſin; it's thy own voluntary giving thy ſelf up to him, and therefore that is no excuſe though the devil do tempt thee. Hence we reade *Peter* charging *Ananias* with that lie againſt the holy Ghoſt, ſaith, *Why hath Satan filled thy heart to lie*, Act.5.3. Mark it, It was his ſin to let Satan fill his heart, and therefore he is not excuſed but the more

blamed, and then the devils temptatiou will not excuſe, becauſe the originall of all is the luſt of a mans own heart; I ſhall not diſpute that practicall point, whether there be any ſin committed that the devil doth not alſo tempt and ſuggeſt to? This is enough which the Apoſtle *James* tels as, *Jam.* 1. Who makes luſt within us to be the fountain of all evil, and ſheweth by what degrees luſt at laſt comes to bring forth; So then it's but a meer deceit of a mans heart to ſay, The devil tempted me, It was not I but the devil, for its a mans own luſt that ſets open the door firſt to let the devil in.

The third excuſe men deceiive themſelves with, is, *the littleneſſe of the ſin*: What need men be ſo ſevere, and keep ſuch ado? Is it any but a little ſin, a ſmall matter? Thus men accuſtomed to petty oaths, and to tell officious, or merry lies, wanton and laſcivious diſcourſe: Theſe kindes of petty ſins, as men account them, they do greatly deceive themſelves by; for if men would judge aright, they would account no ſinne little: for although the Scripture make ſome ſinnes as gnats, and other as camels, yet take the leaſt ſin abſolutely, the guilt of it is greater then thou canſt bear; If you ask why, the anſwer is ready, There is no little ſin, becauſe there is no little God: all ſin is tranſgreſſion of the Law, and the leaſt blemiſh in the ſoul hath infinite evil in it, becauſe it is againſt God of infinite majeſty; and further no ſin is to be accounted little, becauſe the guilt can only be done away by Chriſts bloud; Had Chriſt died to take away all ſin but that one petty oath, that one laſcivious word, all thy tears, thy ſighs could never have ſatisfied; Though it be but a farthing, yet if left unpaid, it will keep thee in that dungeon of hell for ever.

Fourthly, *Men deceive themſelves in ſin by this excuſe, that its uniuerſall, moſt do it*: Why ſhould they be preciſe and ſingular to do contrary to all the world? This is an heavy temptation, and men think that may be eaſily pardoned, which is univerſally committed, but this will deceive you, for God doth expreſly command, that we ſhould not *follow a multitude to doe evil*; and therefore we reade of *Lot* though but one man, how unſpotted he kept himſelf, *vexing his own ſoul with ſeeing and hearing the wicked deeds of other men*; yea, our Saviour makes

it

it neceſſary for every man to be in a good manner ſingular; *If you love thoſe that love you, what ſingular thing do ye?* Mat. 5. ſaith our Saviour; Hence the Apoſtle commands us not *to be conformed to the faſhion of the World*, Rom. 12. 1. Univerſality then and multitude will not excuſe: *Argumentum peſſimi turba.*

Uſe of Exhortation, To ſtand upon our watch with fear and trembling. *Out of the heart proceed evil thoughts, adulteries, murders, and all ſins*; When you are forewarned thus by the holy Ghoſt, if you yet take no heed, your condemnation will be juſt, No wonder if ſo many millions of ſins be daily committed, ſeeing ſo few watch and pray againſt their own hearts, *Libera me Domine a meipſo*, and it's a good and neceſſary praier, O Lord ſave me and deliver me from my own ſelf. How wilt thou in thoſe eternall flames cry out and howl with indignation againſt thy own heart. Oh miſerable deceived wretch, How are all my hopes and comforts gone! How is my Honey turned to gall and wormwood, Oh that I had had wiſedom and underſtanding to prevent theſe torments; Thou that canſt not abide hypocriſie and diſſimulation in another, why is not that of thy own heart loathſome to thy own ſelf.

SERM. IV.

Another Inſtance of the Hearts Deceitfulneſſe in the matter of Repentance.

JER. 17. 9.

The heart is deceitfull above all things, who can know it?

The deceitfulneſſe of the heart about Repentance appears.

THe next conſiderable inſtance of the Hearts Deceitfulneſſe I ſhall inſiſt on, is about *Repentance for ſin committed*: As the heart is full of guile and hypocriſie in the committing of ſin, ſo it's no leſſe ſubtle and crafty to delude it ſelf about Repentance for it. Be therefore attentive and diligent, while this hypocriſie is detected, for its every mans caſe. None can ſay of this Point. as of many other, This is a good Leſſon for ſuch an one, it were well if ſuch did attend to it, but this belongs to all. Every man that hath an heart, hath a deceitfull one; and in nothing more then about ſin (as you heard) or a ſeeming Repentance about it. But as it's in mortall wounds a dangerous thing to cloſe up the wound, and skin it over, as if all were well, when in the bottome there remaineth cankering and fretting humours, ſo its far more dangerous in the wounds of the ſoul, which are made by ſin, to ſalve all up with a ſhew of Repentance, or a thing like Repentance, when it is not ſo indeed, and thereby the heart is as a notable Mountebank and Impoſtor in this matter; As in Popery they take the bones of ſome beaſts, and commend them for rare effects, as if they were the relicks

of

of ſome Saints; ſo doth the heart delude a man, as if about ſin he had done all that was required about pardon: and therefore he may go boldly up and down, as if the ſentence of condemnation were quite taken off: When alas all this is but a dream, and a meer deluſion: Even as when a hungry man dreameth of ſuch dainty feaſts, as if he had been fully ſatisfying his appetite, but when awakened he is as hungry as before.

But come we to the particulars, And

First, *The hearts deceitfulneſſe is evident. in that when ſin is committed, it labours to put out the memory of it:* To take away the guilt and terrour of it by other recreations, pleaſures, ſports, merry company, that ſo he may not hear the dolefull howling of his ſin within his conſcience. Even as thoſe people that ſacrificed their children to *Molech*, it is ſaid, *They cauſed Trumpets and Drums to make a loud noiſe*: that ſo the miſerable ſcreakings of their Children, and their ſad Groans might not trouble them, and work melting bowels within them, ſuch obſtinacy and inſenſibleneſs doth a man labour to put himſelf into; hath he been overtaken with any ſin? doth conſcience begin to check him for it, away goeth he preſently to this buſineſs, to that company, or ſets upon clean contrary thoughts, that ſo there may not be ſo much as a beginning to repentance. Oh it's a ſad thing when the heart of man feareth conviction and humiliation for ſinne, as much as the dog doth the whip, or the malefactor doth a priſon. The thoughts of hell and death are a burden to him, yet what is more ordinary? *Cain*, when he had committed that horrible murder on his brother, and begun to have a tormenting hell within him for it, To divert theſe ſad thoughts he travelleth, and ſetteth himſelf to build Towns and Cities. Thus the Scripture ſpeaketh of many prophane men, that ſay to the Almighty, Depart from them, and they will not the knowlege of the moſt high, *Job* 21.14. What a terrible inſtance of this deceitfulneſs have we in *Joſephs* Brethren, When they had thrown him into an horrible pit, where nothing but death would follow. Immediatly after this crime which ſhould have made an earth-quake in the ſoul, the text ſaith, *They*

I. In that when ſin is committed it labours to put out the memory of it.

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ſate down to eat bread, Geneſ. 27. 24. Oh where were their hearts? what had they done? Could they eat and drink when the cries of their brother *Joſeph* ſhould ſtill be in their ears? But ſo our hearts will deceive us, and therefore the Prophet *Jeremiah* complains, that upon their wickedneſs, no man ſaid *What have I done?* Jer.8.6. Oh there are few that after their ungodly actions God can ſee, as *Ephraim, ſmiting her ſelf upon the thigh,* weeping and bewailing her ſelf. Few with *Ezekiel* are ſighing with great lamentations, but all their indeavour is to keep every thing quiet and peaceable within them. Oh how much better were it for thee to have fears like ſo many worms gnawing within thee, then to ſin and to be ſo ſecure and ſenſeleſs after it.

2. Or to judge that repentance which is not, As

But ſecoudly, If the conſcience cannot be put off ſo, ſin lieth at the door; it accuſeth, it condemneth, thou haſt no peace, ſomething muſt be done: Then how full are we of guile to delude our ſelves, *as if We did repent when We indeed do not.*

I. A tranſient paſſion of ſorrow.

As firſt, *We judge a ſudden and tranſient paſſion of ſorrow, with a ſhort petition, Lord forgive me, I am a great ſinner, the Lord ſhew mercy to me,* &c. we think, I ſay, this is all that goeth to repentance. We make account, all is well as ſoon as we have ſaid, *Lord forgive us,* we ſhould not do ſo. No, this is no repentance; for howſoever in ſinnes of daily infirmities, there is not required ſuch a ſolemn repentance; yet in great ſins that do groſly offend God, there ought to be a more fixed and purpoſed repentance. Indeed every ſin, though the leaſt, hath an infinite evil in it, in reſpect of God who is offended, and ſo requireth more grief then for any temporal evil, yea more ſorrow then ever we can expreſs, though our tears ſhould be blood; yet according to the greatneſs of ſin, ſo ought the greatneſs of ſorrow to anſwer. Thus *David* in his ſins of Adultery and Murder, manifeſted more trouble and grief of ſoul, then for daily infirmities. Thus *Peter went out and wept bitterly* for that apoſtaſie of his, which poſture he had not for every imperfection. So then you ſee for groſs ſins of the fleſh, ſwearing, drunkenneſs, *&c.* you do but delude your ſelves, if you think ſuch ſhort and ſudden expreſſi-

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ons of ſorrow will be accepted: No the guilt of thoſe ſinnes ſtill is upon thee till thou betake thy ſelf to a more ſolemn mourning, and renting of thy heart, mourning even as *Rachel*, and *refuſing to be comforted* by any worldly comforts, till Gods favour be vouchſafed to thee. Oh thou canſt take no delight in Houſes, Orchards, Cheſts full of money, till ſuch drunkenneſs, ſuch uncleanneſs, ſuch oaths be forgiven thee. *Zach.*12. The repentance there promiſed is ſaid to be *a ſpirit of mourning, and that as one weeps even for his onely beloved ſon.* Hence a repenting heart is called *a broken heart, a contrite heart*; that as the veſſell beaten to duſt hath no more of the former ſhape it had; ſo ſuch a man repenting, he is no more like what he was once: Oh the change upon him! he would not do as he hath done for a world! You ſee him no more in the company, in the temptations of ſin. Oh be not then deceived, Though ſin be not pardoned for the greatneſs of our ſorrow, and they are not our tears, but Chriſts blood, that makes atonement; yet God hath required ſuch a broken grieved heart for ſin, elſe there is no pardon obtained. Oh that God would ſet this home upon you. As *Agrippa* ſaid, *Thou haſt almoſt perſwaded me to be a Chriſtian:* ſo how many do almoſt repent, they do almoſt bewail their ſins in a godly manner! Its not a Ciſtern, but a Fountain that God looks for in thy mourning for ſin.

II. Without reformation and forſaking of ſinne.

Secondly, *If the heart be greatly and in a very high meaſure afflicted and troubled for ſin, yet this laſteth but for a ſeaſon, it's not accompanied with a reformation and forſaking of ſin:* So that to weep for ſin, to ſhed many tears for ſin, and yet to run into the ſame exceſs again, is but to waſh a Blackmore. To roul a ſtone up hill, which immediatly fals back with great violence. *Pharaohs* heart thus deceived him, in the preſſure of Gods judgements, he crieth out he hath ſinned, and he will let the people go; but no ſooner is the ſtorm over, but he returneth to his former obſtinacy. Who would think the heart of a man could be faſt and looſe thus, off and on? But deceitfulneſs is the ground of this multiformity. *Saul* you have alſo in ſome relenting and melting fits, he juſtifieth *David*, and yet as the ſnake emptieth her poiſon outright to

ſuck it up afterward again; ſo did he; but why do we ſpeak of particular perſons, when the whole Nation of the Iſraelites, ſometimes were mourning, faſting and crying becauſe of their Idolatries, and within a little ſpace, erecting, adorning, and bowing to their Idols? Now all this while there lieth a ſnake in the heart, here is nothing but hypocriſie: and yet how many are daily deceived in this matter. They have tears and ſighs for their ſin, but they do not depart from them: They fly not from them, as *Joſeph* from his Miſtreſs, never to be enticed by them. Oh pity your ſelves, this deceit is too univerſal. Whoſe heart doth not as the very ſtones do at the change of weather, ſtand with ſome dew upon them, have ſome relentings on them, eſpecially under changes, from mercies to judgement, but yet there is the ſtone ſtill in the bottom! *Caſt away your tranſgreſſions*, ſaith the Prophet, *Ezek.* 20,7. that implieth with what an heartineſs we ſhould leave our ſins, yea we ſhould with loathing throw them away. *Ephraim ſhall ſay, What have I to do any more with Idols?* Hoſ. 14.8. Never think then, thou haſt repented, when the ſame ſins are ſtill committed. Oh it's a ſign that ſorrow was not from the ſpirit of ſanctification, which notes an antipathy, and an irreconcileable hatred to ſin, but from ſome external motives, which ceaſing, thy ſorrow about ſinne is alſo dried up.

III. At moſt it ſatisfieth it ſelf with an outward and partiall reformation.

Thirdly, *The heart is deceitfull in the work of repentance, In that if it do grieve, and reform the outward acts of ſin, yet it doth it not throughly and totally.* They keep ſome degrees of their ſin ſtill, The fire is not quite put out; there are embers covered in the aſhes, which will break out again. Happily they leave off the groſſeneſs, and notorious luſts of their former courſes, but yet they are not wholly cleanſed and waſhed. As the people of *Iſrael* under many heavy judgements, they would deſtroy their groſs Idols, but the High-places were not taken away. A man parteth with his ſins unwillingly, till he be inwardly ſanctified, and therefore he departs by little and little, as the extremity is upon him, ſo he cometh off to yield more. You have a notable inſtance of this deceitfulneſs in *Pharaoh*, for at firſt he is very obſtinate, he ſcorneth at the

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Name of God, which *Moſes* mentioned, who commanded him to let *Iſrael* go. Well, when many ſore judgements had been upon him, eſpecially that ſwarm of Flies, this iron begins to be ſoftened, and he ſends for *Moſes* and *Aaron*, and ſaith, he will let the people go, only they muſt not go farre away, *Exod.*8.28. ſomething he will do but not all. In the next place he is ſo terrified under the judgement of the Locuſts, that again he ſends for *Moſes* and *Aaron*, and he will let the people go, only the men muſt go, not the women and the children, *chap.*10.11. Here you ſee he cometh a little further. The next judgement is horrible Darkneſs, this cauſeth a further work, *chap.*10.24. for now he will give leave that the men and little ones ſhall go, only their Flocks and Heards they muſt ſtay. Still he will not come up to his whole duty, though he would fain do ſomething. Then comes the laſt and worſt judgement of all, The Firſt-born in every family ſtricken dead, and that at midnight; which wrought ſuch great terror on them all, that *Pharaoh* riſeth up at midnight, and then will yield to all, They and their little ones, and their flocks ſhall go. You ſee by this inſtance what deceitfulneſs is in every mans heart, to do ſomething by degrees, as the judgements of God do compel him: Oh this is nothing but a deluding of thy ſelf! Thy heart is glued to ſin, and Gods judgements they make ſome forcible diviſion from it, and ſomething thou dareſt not but do, thou canſt not but do, only thou doſt not voluntarily come off to do the whole Will of God.

IV. The deceitfulneſſe of the heart appears when a man thinks to make God amends by ſome voluntary way of ſervice.

Fourthly, *The heart deceiveth a man about repentance, When upon trouble for ſin he thinketh to make God ſatisfaction by ſome voluntary Way of Worſhip, or ſtrict penalties that he ſhall inflict upon himſelf.* When ſuch outward chaſtiſements are performed, then he thinks, here is repentance enough, and all is made up. Thus among the Phariſees, all that outward worſhip which they had appointed, was for to pacifie God, but Chriſt told them, it was a vain worſhip. Eſpecially there is a notable place, *Col.*2.21,22,23. where the Apoſtle ſpeaks of ſeveral commandments, *Touch not, taſte not, handle not,* ſtrict injunctions, which he ſaith had a ſhew of humility, in neglect-

ing of the body and not ſatisfying the fleſh. There was great auſterity and a penal afflicting of the body; but becauſe by theſe they were drawn off from Chriſt, and looked upon theſe as that which would ſatisfie God, hereby they deceived themſelves. And hence it is that the doctrine of repentance is ſo greatly obſcured by Popiſh doctrines; making the chief part of it to lie in ſome extraordinary voluntary puniſhments undertaken for ſin; ſo that faith in Chriſt, and mortification of ſin in the heart is altogether ſuppreſſed. Now you need not wonder at ſuch a doctrine, for its brought from this deceivable frame of our hearts. When we have ſinned we think not of the Scripture, we do not look to what way God would have us to take; but as if we had to do with man, we think of ſome compenſation preſently: But alas, if thoſe eternal burnings in hell be not enough to ſatisfie God (ſure if they were, men at laſt would come out of hell) how weak and inconſiderable are thoſe bodily afflictions thou laieſt upon thy ſelf? Not that the Scripture condemneth faſting and afflicting of our bodies: *Paul* did it leſt he ſhould be a reprobate, but he did it not in ſuch a manner, and eſpecially not upon ſuch grounds and corrupt ends as they teach. When therefore thy heart ſmiteth thee for ſinne, preſently enquire out of Gods Word, what way is to be taken for pardon, how is repentance to be managed, what ingredients go to it. We no more of our ſelves know what it is to repent, or how we are to repent, then what or how we are to pray. Let this be well thought on.

V. And when it judgeth thoſe fears and ſorrows that riſe only from conſideration of Gods wrath to be godly ſorrow.

Fifthly, *This heart of a man deceiveth it ſelf about repentance, When it judgeth thoſe tears and ſorrow which ariſe onely from the conſideration of Gods judgements, becauſe of death or hell, are the true proper tears of godly ſorrow,* Whereas they differ as much as the puddle waters do from the pleaſant ſtreams. And this is the great inſtance of a mans heart-hypocriſie about humiliation for ſin, therefore do ye the more obſerve it. It may be thy ſoul is in great heavineſs, thou goeſt bowed down becauſe of thy iniquities; yea thou crieſt out, thou roareſt out, Oh my ſins, my ſins! and thou ſaieſt, what is repentance if this be not repentance? Oh thou art greatly deceived, for if

theſe cryes and tears come only from the ſenſe of judgements upon thee, or meerly for the fear of death and hell, and not becauſe God is offended, not becauſe ſin in its own nature is loathſome and abominable: I tell thee, thy heart is deceitful in this trouble; thoſe very tears muſt be waſhed, and that repentance be repented of. See inſtances in Scripture; did not *Judas* cry out, was not he inwardly tormented for what he had done? did not he break out into that dolefull confeſſion, *I have ſinned in betraying the innocent blood?* yet all this came meerly from horror and ſlaviſh fear of Gods wrath: He throweth away thoſe thirty pieces; he knoweth not what to do: but all this while here is no Evangelical mourning becauſe God is offended, and ſin as ſin was not troubleſom to him, for then deſpair in Gods mercy, and diffidence in his love would likewiſe have been abhorred; ſo it was in *Cain*, he goeth trembling up and down, the guilt of ſin doth accompany him, he crieth out, his ſins are greater then he can bear; but all this comes from fear of puniſhment. I cannot let paſs that pregnant example of the Iſraelites, *Hoſ.*7.14. where God ſaith, *They did not cry unto him when they howled on their beds for their wine and oyl.* They humbled themſelves and cryed out exceedingly, while God took away thoſe temporal mercies from them; but it was not unto God, becauſe of ſin, it was only for outward mercies; and therefore he cals it howling; an expreſſion from beaſts, who being kept from food, uſe to make ſuch miſerable howlings, being ready to be famiſhed. Thus you ſee, its not preſently weeping, crying and roaring out for ſin, that preſently argueth the heart repenting, but it's becauſe thy ſenſible mercies are taken away. Oh the heart is full of unſearchable hypocriſie in this reſpect, that it is hardly known, when its the evil of ſin, or temporal evil that doth lie upon thy heart. Yet I muſt give ſome correctives to this phyſick: I do not ſay, That grief and ſorrow for ſin ariſing from this motive, becauſe God doth chaſtice, is wholly unlawfull; or that all that repentance which is from hell and fear of death is altogether hypocriticall: No, it is lawfull for a man to be humbled for his ſins becauſe of theſe conſiderations, and they are inflicted by God upon us for this

very end; but this must not be the only, or the principall motive, but the offence and displeasure of God ought to trouble thee more then all the outward evil in the world: As you see in *David*, though in many miseries and calamities, yet the *light of Gods countenance* he prized more then earthly felicity. Do not thou therefore wring this truth while blood comes, which is only for nourishing milk; for many times the heart of a tender godly Christian, because it findes such motives as these, doth judge it self an hypocrite, conclude that it hath never yet truly repented, but this is to throw thy self into the pit. And you must know the heart is deceitfull, as well in bearing witness against thy self, as if there were not that good in thee which God hath wrought, as well as presumptuously to flatter thee, that thou hast repented, when thou hast not.

VI. When it puts a man upon doing duties toward God, with the neglect of duties toward man.

Lastly, For we cannot take up all the deceitfull particulars, herein *our hearts deceive us about repentance for sin, that we are willing to do those duties which belong to God, but then we fly off from those that belong to man.* This is especially seen in the sins of injustice and unrighteousnes that we are guilty of: Have we wronged or defrauded others? this we are willing to confess to God, this we can bewail in our praiers; but to make such restitution and satisfaction as God requireth, because this is against thy profit, or it is matter of shame, that thou wilt never do. But what saith God to the Jews that fasted and afflicted their souls, Do justice and judgement, restore what is taken away, as if all their other duties were not to be regarded. So when there are jarres and controversies between neighbour and neighbour, they will pray, they will be carefull to perform religious duties; but to forgive one another, to be reconciled in Love, that they will never stoop unto, whereas there is no true repentance till these things be done.

Use of Admonition, If thy heart hath deceived thee to commit sin, Oh let it not deceive thee about repenting for it! for this is more dangerous then the former. To sin doth not meerly damn, but not to repent, that immediatly destroyeth. To be diseased doth not presently kill, but to refuse and reject

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the remedy, that will certainly carry to the grave. Firſt therefore, let not ſin after the commiſſion of it lye quietly in thy conſcience; do not labour to put it out of thy minde, to wear out the remembrance of it. It's a deadly bit thou haſt ſwallowed down, if that ſhould lie like undigeſted meat upon the ſtomack, trouble thee and make thee ſick, till the ſpiritual vomit of confeſſion hath given the eaſe. And ſecondly, when it doth trouble thee take the right way for repentance. The Apoſtle, 2 *Cor.*7. tels us of a godly ſorrow and a worldly ſorrow, the one brings death, the other life: and to be ſure, ſin is like the ſea, it never leaveth roaring and foaming, till the winds from above ceaſe to trouble it. So thy heart will never be ſtill till God be ſtill. *Tranquillus Deus tranquillat omnia*, *Pſal.*32. *David* could have no reſt in his bones till he truly repented, and then he had preſent eaſe.

SERM. V.

The third great inſtance of the Hearts Deceit, is in the matter of Religion in generall, *and about* Religious Duties *in particular.*

JEREM. 17. 9.

The heart is deceitfull above all things, and deſperately wicked, who can know it!

WE are come to the third and laſt Inſtance of the deceitfulneſſe of mans heart, and that is in matter of Religion, and religious duties. *If ſo be a falſe balance be an abomination*

nation to God, and deceit in humane affairs betwixt man and man, be ſo great a ſinne, condemned every where by the Scripture, how much more muſt this falſe balance in religious duties? and this deceit is then the more abominable, when it pretends to the greateſt Religion: for if *Tully* ſaid of fraud and injuſtice between man and man, that there was none more capitall and abominable then of thoſe, who *cum maximè fallunt, id agunt ut boni viri eſſe videatur:* this holds much more in all our religious approaches to God; It muſt needs be a Belzebub ſinne, or the chief of ſinnes, to ſhew our hypocriſie and guile in the matters of God, Take we heed therefore, that in all our religion, there be not ſuch an hand-writing as was againſt *Belſhazzer, Thou art weighed in the balance and numbred, thou art found too light.*

The hearts deceitfulneſſe in worſhip and Religion in the generall appears.

I. In its proneneſs to invent a worſhip and delight therein

We ſhall firſt ſpeak of the hearts deceitfulneſſe in religion in the generall, and then of religious duties.

In the generall, 1. *Herein our hearts deceive us, that we are prone to appoint a worſhip of our own head, to worſhip God with, and therein exceedingly to delight and applaud our ſelves.* Even as little children come to make babies to play with, ſo have men alwayes in the Church of God delighted to make Images, or ſome ſenſible repreſentations thereby to adore God. But as *Cæſar* when he ſaw Women playing with their Birds and Cats, asked if they had no children? ſo thoſe that have been taken up with an outward ſenſible worſhip, may be asked, if they ever were acquainted with that inward ſpirituall and ſerious worſhip of the ſoul? That the heart of man is deceitfull herein, appeareth, in that from the beginning of the world, men have alwayes delighted to take their own wayes, and to go upon their own thoughts in Gods worſhip, and not ſtrictly binding themſelves to Gods command. In the old Teſtament, how often are they blamed for this, that they went *after the imaginations of their own hearts? That they went after the way which they themſelves did chooſe?* And how often doth God even in one Chapter, *Deut.*4. bid them *take heed to themſelves, that they did not corrupt the worſhip of God?* And that command, *not to add or take from Gods word,* is four times repeated in the Scripture. And why is all this, but becauſe

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2. *The heart is deceitfull, in making a politicall Religion, ſutable to thoſe carnall ends and aims that a man hath.* What is more ordinary then this, to be no further religious then will conſiſt with our temporall accommodations. How far is that from the nature of the new creature *Paul* ſpeaks of, 2 *Cor.* 5. 16. *We know no man, no not Chriſt himſelf after the fleſh.* To regard Chriſt and Chriſtianity, for fleſhly advantages and worldly ends, is to make the higheſt things ſervants to the meaneſt: To make the end ſerve the means; to make ſervants ride and Princes go on foot, it is to pervert all order, and ſet a dunghill where the Sun ſhould be. But oh the abominable treachery and guile of heart in this reſpect: to make God and the

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2. *The heart is deceitfull, in making a politicall Religion, ſutable to thoſe carnall ends and aims that a man hath.* What is more ordinary then this, to be no further religious then will conſiſt with our temporall accommodations. How far is that from the nature of the new creature *Paul* ſpeaks of, 2 *Cor.*5. 16. *We know no man, no not Chriſt himſelf after the fleſh.* To regard Chriſt and Chriſtianity, for fleſhly advantages and worldly ends, is to make the higheſt things ſervants to the meaneſt: To make the end ſerve the means; to make ſervants ride and Princes go on foot, it is to pervert all order, and ſet a dunghill where the Sun ſhould be. But oh the abominable treachery and guile of heart in this reſpect: to make God and the

2. And to make a politicall Religion.

things of God, instrumentall to bring about our earthly ends: Thus whereas man was made for God, he makes God for man; and whereas *Austin* said, we may *uti* onely all the good things in the world (use them) and *frui*, (enjoy God;) these use God and enjoy earthly things. The Scripture giveth severall instances of this guile: The *Sichemites* they would be circumcised, and undertake that religious service only upon carnall ends, that their Prince might have *Dinah* to wife, and they make advantage of the *Israelites*, what an horrible profanation of religion is this, to make the seale of the righteousnesse of faith, a politick designe to accomplish their worldly ends? *Jeroboam* herein also had a very deceitfull heart, that his people might not go up to *Jerusalem*, and thereby return to that Kingdom from which they were divided, *he sets up golden Calves* to please the peoples fancies, and to detain them with delight in that worship. *Herod* also, when he had a malicious intent to kill Christ, carried it fair, as if he had a desire to *worship him*: Thus you see, what horrible falshood and deceit may be in mens hearts, in matter of Religion, and yet the end be only carnall and earthly: This is to make the foot after the shooe, and not the shooe after the foot.

3. And those motions which arise from it self to be the workings of the Spirit of God.

3. *The heart is deceitfull in making those motions and delusions which arise from its self, to be the workings and motions of Gods Spirit*: So that by one of these deceitfull wayes, the devil hath alwayes infected the Church. Either mans innovations or imaginations have been taken for worship, or the motions and delusions of mens private spirits, have been taken for the inspirations of Gods Spirit: and truly, this may be so easie a deceit, that unles men have *their senses exercised to discern between good and evil*, and keep close to the word, they will be deceived. Hence is that command, 1 *Joh.* 3. *To try the spirits*: We must not beleeve other mens assertions, or our own opinions, though thought to be of the Spirit of God, but we must try them by the Word; for as it was no dishonour to Christ upon the earth, when his hearers searched into the Scriptures, whether he spake consonantly or no: so its no dishonour to the Spirit of God, to try the pretences of it, by the Word, especially we being commanded thereto. Christ himself

himſelf ſaid, *there ſhould be falſe Chriſts*, and ſo there will be falſe and lying ſpirits in the Church of God. Now the Spirit of God, is a publike Spirit, as I may ſo ſay; that is, it breatheth and works by a publike and known organon or inſtrument; we are to expect the Spirit in and through the Word, as healing was only to be looked for in the poole of *Bethesda*, only there and not in other waters did the Angel deſcend; ſo its here, in the Scripture, and only through that, doth the Spirit of God communicate light and heat. Oh therefore take heed of deluſions in this kinde, it may be thy own Spirit, or Satan, that works in thee, when thou thinkeſt its the holy Spirit. Practicall Divines give many differences, how we ſhall diſcern our own motions and deluſions from the Spirits holy inſpirations; but that which is the chiefeſt of all, is to examine the conſonancy of it, and the warrantableneſſe of it by the Word: There are two ſorts of men ſpeak contemptibly of the Scripture, the Papiſts becauſe of their Traditions, and Enthuſiaſts becauſe of pretended revelations; whereas if men were more ſenſible of this hearts deceitfulneſſe, they would be more humble, and modeſt, and depending on the Scripture: Take heed of the ſubtle deceits of thy heart in this particular. Thus for Religion in the generall.

The hearts deceitfulneſſe in Religious Duties, is ſeen 1. In putting them off, &c.

Then for Religious Duties. The heart is full of guile; as Firſt, *To put them off and delay, to pretend one neceſſity or other, one buſineſſe or other, or to take a better time, or when their hearts are in a more heavenly frame.* Theſe and a thouſand ſuch dilatory excuſes the heart hath, to put off thoſe holy duties God calls them unto. Thus in the building of the Temple, which was a ſpeciall ſervice unto God, how many voluntary delayes did they make? It was not time yet they ſaid, *Hag.* 1.2. but the Prophets awakened them: *Is it time to build your own houſes, and to let Gods houſe lye waſte?* they had time for every thing but that. Thus you may obſerve your hearts deceiving of you; You have no time for family-prayer, or private prayer morning and evening: Have you not time for the world? you are ſure to neglect no worldly occaſions, neither wouldſt thou heavenly opportunities, but that thy heart deceiveth thee. Its a great ſtratagem in Military affairs, to put

the enemy to diverſions; and thus the heart when its importuned to holy duties, then it ſuggeſts other buſineſſes, other occaſions, and ſo by this means the prize put into our hands is loſt: If men did practically obſerve their hearts, they would finde greater hypocriſie herein. How often are they ſeduced as the Levite was, to ſtay a little and a little, to their inevitable ruine!

2. Or performing them with corrupt aims.

2. *In religious Duties, if our hearts by no ſubtle pretence can put them off, then there are corrupt and ſelf-ſeeking aimes which the heart is full of.* Oh in nothing is mans heart more deceitfull, then in his aimes and ends; carrying it as if it were Gods glory and Gods honour they only propounded, when its only Self ſtill in all that they doe: The duty may be an high ſpirituall duty, when the end is a low, vile, carnall end. Now while I am on this Point, I am in the very bowels of the hearts deceitfulneſſe: *Jehues* heart did notoriouſly deceive him, he carrieth it as if he were a great reformer, a deſtroyer of *Ahabs* idolatry; and therefore ſaith he, *Come and ſee my zeal*, 2 King. 10,18. *Is thy heart right as mine is?* yet in all theſe great and wonderfull works that he did, ſo that nothing was able to ſtand before him; yet the core of all this glorious fruit was rotten, he was a painted ſepulchre; It was not God nor his will he lookt at, but his own temporall advancement: and therefore *Hoſ.* 1.4. God threatens to puniſh him for all that he had done; for though he had done all that was in Gods heart, yet he was not a man after Gods heart in doing of it. The Phariſees are alſo a pregnant inſtance; how devout in religion, how zealous for faſting, for prayer, for the Sabbath? but what was the root of all this religion? ambition, a deſire to be ſeen and applauded of men. Oh then ſee to your heart in this matter: Thou thinkeſt all is well, God may not only ſee leaves, but fruit on thee; but which ſpoils all, thoſe worms of vain-glory have ſpoiled thy chiefeſt duties; this is that ſweet poiſon which deſtroyeth inſenſibly.

3. Or elſe to ſpoile all by pride and ſelf-confidence afterwards.

3. *If the guile of the heart cannot hinder thee from doing religious duties, and that from pure grounds; then it labours to ſpoile all by pride and ſelf-confidence after the duties are performed.* When the Diſciples had healed the ſick, and caſt out devils,

devils, ſee what pride tickled their hearts when they came boaſting to our Saviour of it: But our Saviour corrects them, *Luk.*10.10. *Rejoyce not in this, that devils are ſubject unto you, but that your Names are Written in Heaven:* while they caſt the devil out of mens bodies, diveliſh pride entred into their own ſouls: Thus thy heart doth often deceive thee; Haſt thou preached, haſt thou prayed, with much enlargement, with great aſſiſtance; how doth the heart begin to pleaſe and tickle us, Oh this is excellent, this is more then others can do? No wonder then if we are ſo often exhorted to watch and keep our hearts, ſeeing there are ſuch ſecret ſubtle wayes of deſtroying us; thou maiſt have ſailed proſperouſly through the wide ocean, in the midſt of tempeſts and waves, and yet ſuffer ſhipwrack in the very haven.

ter the duty is performed.

4. *The heart deceiveth us about religious duties, in thinking all is well ſo that they be done, though not in that fervent, lively and effectuall manner which God requireth.* No ſacrifice could be without fire, neither is any duty of religion well pleaſing to God, which comes not from fire in the heart: *Fervent in ſpirit, ſerving the Lord,* Rom.12. boiling over: and Chriſt ſaid, *The zeal of Gods houſe had conſumed him.* And *Rev.*2. How ſeverely is the Church rebuked, not for groſſe ſinnes, but cold, negligent and decayed duties: hence *the fervent prayer of a righteous man is ſaid to prevail much,* Jam.5. Prayer and all duties without zeal, are like a meſſenger without feet, a bird without wings; but whoſe heart doth not groſly deceive him in this matter? I have prayed, I have heard the Word to day, he ſaith; but if asked, with what zeal, heavenly mindedneſſe, with what unity of affections, with what ſtrength of grace? his mouth is preſently ſtopt. Now is not this lukewarmneſſe in religion the great ſinne of all people? their hearts are not prepared, their ſouls fitted and enlarged for heavenly communion with God. Its good to obſerve, that the ſame word is uſed often in the Scripture for *deceitfully* and *negligently*: *Curſed be he* (ſaith the Prophet) *that doth the work of God deceitfully* or *negligently*, Jer.48.10. as ſome tranſlate it, and ſo in many other places: and in a two-fold reſpect negligence in holy duties may be called deceit; partly becauſe God is here-

4. Alſo it appears in duties, in thinking all is well if they be done, though not with that fervour, *&c.* as God requires.

by defrauded of that honour and glory which is due to him. If thou wast to speak to a great Emperour, wouldst thou not diligently attend to what thou sayest, and to what carriage thou expressest? how much more to the great and mighty God? for that thou hast defrauded God, as much as lyes in thee, in many duties. And then secondly, Negligence is deceit, because it depriveth a man of all that spirituall benefit and heavenly advantage, which may be had by duties: great and glorious things are promised to every duty performed in an holy manner; but negligence in them, loses all this spirituall benefit: They are so far from helping, that they endanger, and double sinne upon the soul.

5. And by roving distractions in duty.

5. *The heart of a man doth wonderfully deceive him, by roving distractions, and unseasonable thoughts that come in at those times:* Our hearts are upon other pleasing objects, while our bodies present themselves before God: Thus God complained of the *Jews*, that while they heard and offered sacrifice, *their hearts did run after covetousnesse*, Ezek. 33.31. And thus some thought the *Sabbath a burden*, that so they might be selling and buying again, *Amos* 8.5. How doth the heart please it self, and lull it self even asleep, and that while in these holy performances!

6. In taking enlargement of parts, intellectuall gifts, or transient affections for the pure workings of Grace.

6. *About religious duties the heart doth often deceive it self, taking inlargements of parts, intellectuall gifts, or sudden transient affections, for the true and pure workings of grace.* And no wonder if a mans heart doth often deceive him in this respect, because things are so alike; and if so be Divines be so much perplexed to give a difference only doctrinally between gifts and graces, how much more difficult is it for the affectionate part to make any such distinction? They that prophesied, prayed, and wrought miracles in Christs name, thought every thing well, and therefore confidently called *Lord, Lord*, not doubting of acceptance; yet Christ giveth them a repulse. Thus the temporary believer, that heareth the word, and receiveth it with joy, wonderfully deceives his own heart; as if those heavenly affections *David* speaks of, were now burning in his breast. And certainly this lying deceit is very much in many mens hearts; how could such grievous scandals and apostasies

be

be abroad in the world, but that men took religious parts and abilities for graces? they having the appearances, but not the substance, did soon vanish into nothing: Look then for better and more enduring things, then those of the minde only: There may be great gifts in thy prayer when there is no grace in it, and so it is a sacrifice without salt.

Lastly, *The guile of a mans heart about religious duties, is then most damnable, when they are made a blinde or covering for carnal and ungodly actions.* This hath been so common, though so horrid, that it gave occasion to that Proverb, *In Nomine Domini incipit omne malum*: *Judas* covetously desiring money, made a fair pretence; *Why was that oyntment spent? it might have been sold and given to the poor.* *Absolom* intending that unnaturall treason against his father, pretends a vow upon him, which he must perform. The Pharisees that condemned Christ, pretended their great grief, because of the blasphemy they said he spoke: This is high hypocrisie, to make any thing of Religion, a cloak for impiety. 7. And are most damnable when made a covering for ungodly actions.

Use of further Exhortation; Let not this truth go from your mindes, ears and hearts, till as *Elishaes* body upon the dead Childe, it hath produced spirituall life and vigour in you: Let this word preached, be as the womans leaven hid in three pecks of meal, which leavened the whole; in thy understanding, will and affections, leavening the whole man: Oh whose heart doth not need this fire to purge out all his drosse. To be deceived in religious things, is as much above all worldly things, as the soul is above the body. Dost thou not hear the damned in hell, cry out in this particular, more then in any thing else? Oh we miserable deceived wretches! oh our hypocrisie! oh our fraudulent and cosening hearts! Thy heart hath deceived thee, the devil hath deceived, the world hath deceived thee, sin hath deceived thee: All these promised hony, but gave thee gall; All these held out a bait, but an hook was swallowed down.

SERM.

SERM. VI.

The laſt great Inſtance of the Deceitfulneſſe of the Heart, is on the right hand, and proper only to the Godly.

JER. 17. 9.

The Heart is deceitfull above all things, &c.

THree Inſtances you have heard of the Deceitfulneſſe of Mans Heart, and we may ſay, thoſe *tria,* are *omnia,* for all things may almoſt be reduced to them; they being like the *tria principia,* three Principles in Philoſophy. Yet there remaineth one Inſtance more of the Hearts Deceitfulneſſe, which is in the clean contrary way to the former, and that is a deceitfulneſſe of heart on the right hand, which is not common to all men, as for the moſt part the former were, but only to the godly. They do in ſome things very much deceive themſelves; now its Gods command that we ſhould *not turn either to the right hand or left,* Deut. 17. 11. The left hand the godly are carefull to avoid, but many times, they decline too much on the right hand: Not that a man can be indeed too godly, or exceeding in holineſſe, but he may in uſing or heaping up more means as he thinks for godlineſſe, then God hath appointed, ſeem to be ſo: *Solomon* hath a ſaying, *Be not juſt overmuch,* Eccleſ. 7. 16. Its not his intent to forbid the height and exactneſſe of godlineſſe, for we are commanded to love God, with all our heart, and minde, and ſtrength, *Cum omni valde tuo,* as they tranſlate it: here you ſee nothing will ſerve,

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1. *When under this pretence of deceitfulneſſe, thou doubteſt of all in thee:* and ſo whereas this text vouchſafeth good milk, thou wringeſt it till blood come; now this is impudent coſening, to cheat thee while thou art complaining of cheating: to deceive thee, while thou art complaining of the deceitfulneſſe thereof. When our Saviour did in ſo many places diſcover how far men might go in religious duties, and have religious affections, yet have no root, be built on no ſure foundation; this was not to make all his hearers be in a continuall doubt and agony, whether ever they were ſound at heart or no; but to make way by diligent examination, for a good eſtabliſhed aſſurance: As our Saviour at another time brought arguments by way of tryal to prove he was not the Meſſias, or the ſonne of *David*; but when he argued thus, it

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was only *tentativè*, not to make them queſtion it, but ſeeing the objection removed to be the further aſſured of it. Thus *Paul*, Heb.6. when he doth ſo ſeverely ſpeak thoſe thundering words, concerning men enlightened, *and being partakers of the holy Ghoſt*, and yet revolting; he did it not that the truly godly ſhould be upon perpetuall uncertainties, and daily torments of conſcience whether they be ſo or no; *for*, ſaith he, *I hope better things of you, and things that accompany ſalvation, though we thus ſpeake.* Take heed then that thy heart deceive thee not in this point, even whilſt thou feareſt of the hypocriſie that is in all we do, that therefore thou queſtion all; this is great weakneſſe yea and unthankfulneſſe, not to take notice of what God hath done for thee. It was great injudiciouſneſſe in the Academicks of old, that becauſe every thing might be diſputed, ſo probably, to hold nothing was wholly known; as in theſe daies, of thoſe who are called Seekers, who becauſe of Arguments toſſed on all ſides, think there is no true Church, or Miniſtry, or Ordinances any where in the world: and therefore as the Jews look for a Meſſias, ſo they for a Church to come that they may joyn unto. Thus, it is as great weakneſſe in a godly man to queſtion his repentance, his faith, his graces which God hath wrought in him, becauſe the hypocrites heart tells him he hath ſuch, when indeed he hath none, Even as if a man awake, ſhould doubt whether he be awake or in a dreame, becauſe men in a dreame are ſometimes really perſwaded they are doing ſuch things, which indeed they do not. Why is it thou haſt ſuch complaints and groans in thee, if there be not ſpirituall life in thee? Whence are thoſe hungrings and thirſtings in thee, but ſtill from Gods grace in thee? Becauſe a man may be deceived, it doth not follow, that in every thing he is deceived. A *Cretian* Poet, ſaid *the Cretians were alwayes lyars*, Tit.1.12. yet that *Cretian* did not lye in that ſaying, for the Apoſtle ſaith, *that witneſſe is true.* The heart therefore may be conſidered as the fountain of all rationall and animall actions, and ſo its not deceitfull; for we can tell, what we think, what we love, what we deſire. 2. As a ſanctified principle of ſupernaturall and ſpirituall actions, and ſo a man may perceive when he hath

faith,

faith, as he ſaid, *Lord I beleeve*, Mark. 9. 24. or when he loveth God, as *Peter* to Chriſt, *Thou knoweſt; I love thee*, Joh. 21. 15. for this deceitfulneſſe and guile is in its predominancy taken away. Though deceit be in a godly mans heart, yet it doth not reigne there. 3. As corrupted originally, and filled with ſel-love and ſelf-flattery; and thus it is alwayes either deceived, or deceiving of a man: So that the conſideration of the heart of man, in theſe three reſpects, naturall, ſupernaturall and corrupted, may take away all doubts.

2. *Even the godly mans heart deceiveth him on the right hand, when he judgeth himſelf in the black temptations, and miſty clouds that are upon his heart.* This is neceſſary for ſome godly perſons to conſider; Oh they can with ſad tears and bitter ſighs tell you, The heart is deceitfull; when you tell them God hath wrought great and good things in their ſouls, That they do repent, and do love God: But then they never think that the heart is alſo deceitfull in telling us, that we are not the children of God, we have not his Spirit, his gracious comforts do not belong to us; oh they never think their hearts may deceive them this way; whereas in the tempted ſoul, nothing is more ordinary. As thou muſt *not bear falſe Witneſſe againſt thy neighbour*, ſo neither againſt thy own ſelf: Its not pride but thankfulneſſe, to acknowledge that grace God hath wrought in thee. Oh then ſay, all that heavy judgement thou paſſeth upon thy ſelf, all thoſe hard thoughts that are againſt thy own ſelf come from a deceitfull heart: You dare not judge another man to be an hypocrite; you dare not have hard thoughts againſt others, why then againſt thy own ſelf? Its ſaid in Philoſophy, That ſenſe is not deceived about its proper object, that is, if it have a fit and proper medium; therefore becauſe the water is not a diſpoſed medium, the eye judgeth a ſtreight ſtick crooked, and ſo it is here. Thy heart looks upon all thou haſt or doeſt, through water, and therefore thy upright heart ſeemeth crooked.

And when a godly man judgeth himſelf when he is under temptations or diſſertions.

3. *The godly mans heart deceives him, by making falſe conſequences*, eſpecially after this kinde of way.

3. By making falſe conſequences.

Firſt, Becauſe the heart perceiveth much ſinne, and great filth; therefore it argueth, I may not lay hold upon Chriſt,

1.

I may not come neer the Promiſe, no more then *a beaſt near the Mount*: Thus *Peter* he ſaid, *Lord depart from me for I am a ſinner*: Here was a falſe conſequence, a *non ſequitur*; The more ſinfull and miſerable thou art, the greater need of Chriſt; Its fit a *Lazarus* ſhould be laid before the rich mans gate: the *wounded man* of *Jericho* was a fit object to have *oyl into his wounds*: Sinne humbled for and groaned under, ſhould not drive from Chriſt but to Chriſt. See how Chriſt holdeth out that Scepter of grace, *Come unto me all ye that are heavy laden, and I will give reſt to your ſouls*, Mat. 11. There is no reſt or eaſe for thy turtle dove, thy ſoul, till it come into this Ark. Oh then let not thy heart any more deceive thee, by ſuch arguments as theſe, What? that ſuch a ſinner! ſo great an offender! doeſt thou think Chriſt will own ſuch as thou art? Thou canſt not abide thy ſelf, and will Chriſt abide thee? But rather argue the clear contrary: If I were not a ſinner there were no need of Chriſt: if God were not angry with me, there needed no Mediatour: therefore becauſe I feel my ſelf thus deſperately ſick, I will go to the Phyſition. Its good to obſerve, that the wayes which were made to the *City of refuge*, were made even and eaſie by ſpeciall direction from God, that ſo the *manſlayer when purſued*, might the more eaſily run thither: This City of refuge is Chriſt; and God hath ſo graciouſly provided, that no difficulties, no arguments, no doubts or ſcruples ſhould be in the way for thee to be made partaker of him: away therefore with thy deceitfull heart, when thou findeſt it diverting of thee from Chriſt.

II. Secondly, The heart of a godly man is deceitfull in this argument it makes; That they have no true grace in them, they do not love God, or delight in holy things, becauſe they finde more ſenſible affection to worldly things then they do to God: The Scripture ſay they, requires that we ſhould *love God with all our heart and ſtrength*, yea that we ſhould *love Chriſt better then father, or mother, or children*: Now ſaith the godly heart, I do not finde ſuch love, I do not take ſuch delight in approaching near to God, as in earthly comforts. Now here is alſo a deceit, for want of the knowledge of a neceſſary diſtinction: There is a twofold love; a ſenſible love, which conſiſts in the

ſenſitive

ſenſitive part, and is drawn out by ſenſible objects; and there is a rationall love, which they call *amor appreciativus*, whereby in our rationall part, we ſet an high eſteem, and do judge ſuch an object to be enjoyed before all, and we would loſe all things rather then that: Now there is no godly man, though he may finde ſenſible love moving of him to ſenſible objects. but yet in his inward judgement and eſteem, if he were put to this, to part with God or Chriſt, rather then thoſe earthly mercies, he would chooſe to leave all, as *Moſes* did the treaſures in *Pharaohs* Court, rather then to have any pleaſures of ſinne for a ſeaſon. Therefore it was not a good argument which *Joab* uſed to *David*, when he ſaw him ſo paſſionately bewailing the death of his ſonne *Abſolom*, and refuſing all comfort: He bids him leave off mourning: and *now I ſee thou loveſt thy enemies better then thy friends*; 2 Sam. 19. 6. ſo if all we had died ſo that *Abſolom* had lived, thou wouldſt not have cared. This was no good argument; for though *David* did paſſionately as a father weep for *Abſolom*, yet in his judgement he thought it was better, if it muſt be, to have him deſtroyed, then to have his whole Army and Kingdom loſt, and for that end did he take up arms againſt *Abſolom*. So then, let not thy heart deceive thee, as if thou haſt no grace, when becauſe thou canſt not finde ſuch ſenſible affections as thou deſireſt, yet its good to labour and pray for theſe; as *David* ſaid, not only *his ſoul, but his fleſh*, his ſenſitive part *did long after God:* and commonly where that apprehenſive love is, there it overflowes all the inferior parts of the ſoul, even as the oyl on *Aarons* head deſcended downwards.

Thirdly, The heart of a godly man deceiveth it ſelf in making this conſequence: I do not feel my ſelf in the ſtate of grace, I have no aſſurance that I am ſanctified and regenerated, I do not finde Gods favour upon me; yea I feel the clean contrary: therefore they conclude they are not in the ſtate of grace, or in the love of God. This alſo is a frequent deceit tender hearts are fallen into; they argue from the appearance of things to the reality: Even as the Diſciples thought Chriſt a Spirit, and ſo were greatly afraid. But (alas) III.

the godly as ſoon as ever they are put into a ſtate of grace, muſt know this, that there is a life of faith, and a life of ſenſe; now according to ſenſe we are many times, in our own feelings, a barren wilderneſſe, a very hell, as that good man cried out, *Gehenna ſum, Domine, gehenna ſum*; but things are not therefore ſo, becauſe men feel ſo; *We walk by faith not by ſenſe*, 2 Cor. 5. 7. Take a godly man, for his outward condition in the world, he is ſo oppoſed, ſo hated, meets with ſo much miſery, that of all the men in the world, you would think he were not the man whom God loved; ſo ſaith the Apoſtle, *If We had hope only in this World, We were of all men moſt miſerable*, 1 *Cor.* 15. And *We are as ſheep appointed for the ſlaughter*. It was ſo in the old Teſtament, and the Apoſtle confirms it in the new: thus it is according to ſenſe; but it is far otherwiſe according to faith. But the godly mans heart deceiveth him, he ſpeaketh according to ſenſe. *Zion hath ſaid, the Lord hath forſaken me*, but it was not ſo, *Iſa.* 49. 14. And thus it is in our inward condition: The godly are many times in the dark; they are like *Paul* and his fellow paſſengers in the ſea, that had been many daies in ſad tempeſts, and had not ſeen the Sun; and they ſay; according to ſenſe, *God hath forſaken me, I am Wholly left*, I am become a firebrand of hell, there is no more hope for me. Oh pity me, all you that know me, for God hath filled me with bitterneſſe; now all this while thy heart is deceiving thee: Thou judgeſt as thou feeleſt, whereas you ſhould judge according to the principles of faith, as *Habakkuk* did, *Though the figtree do not bloſſom*, &c. *yet I will rejoyce in the God of my ſalvation*, Hab. 3.

IV. Fourthly, This falſe conſequence the heart of a godly man is deceived with, becauſe it doth not finde that it can doe the things God requireth, with ſo full and perfect a heart as they deſire, but they finde ſo much backwardneſſe, dulneſſe, liſtleſneſſe, that they are ſo many lumps of earth; therefore they think they do nothing as they ought to do, not diſtinguiſhing between the truth of grace, and the perfection of it; or the preſence of ſinne, and dominion of it: In this particular the people of God do much delude themſelves. Whereas the Promiſes are made to the truth of grace, not to the degrees of it: If

there

there be true faith, true repentance, they may claim the Promiſe, though they have not ſo much grace as *Paul* or *David* had. A childe hath as truly mans nature in him as a dwarf: A drop of water is as truly water as an ocean, and the leaſt Starre is of a celeſtiall nature, though it be not the Sunne. We read of the inceſtuous perſon, that he was almoſt *ſwallowed up* 2 *Cor.*2.7. with grief about his ſinne: his heart deceived him, as if he were not to moderate his ſorrow, and to keep it in an happy conſiſtency with faith and joy in the holy Ghoſt.

Thus you have heard, how the heart of a man doth deceive him on the right hand, by making falſe conſequences.

4. When out of good affections and intentions (as they think) they paſſe by the rule they ought to walk by.

I proceed to a fourth Inſtance of the deceitfulneſſe of a mans heart, and that is *ont of good affections and intentions, as we think, to paſſe by the rule we ought to walk by.* No doubt, when *Peter* heard Chriſt ſpeaking of his ſufferings, and ſaid, *Maſter ſave thy ſelf*, he thought it was love and affection to Chriſt: but how ſeverely did Chriſt reprove him, telling him, *he ſavoured not the things of God, but of man*, Mat.16.23. So when the *Samaritans* would not receive Chriſt, the Diſciples preſently would have *fire called from Heaven to conſume them*; but our Saviour tells them, *They did not know what ſpirit they were of*, Luk.9.55. They thought it had been zeal and love to Chriſt, but it was indeed raſhneſſe and carnall revenge.

5. And when he affects or expects ſuch perfection in any Church, that is above the Scripture-direction or promiſe.

Laſtly, *The heart of a man deceiveth him on the right hand, when he affects or expects ſuch an high way of perfection in any Church, either for Doctrine, Diſcipline or converſation, that is above the Scripture-direction, or promiſe for any ſuch thing.* For ſometimes as a godly man is apt to conclude he hath no true grace in him, becauſe he diſcerneth ſome failings; ſo he is ready to think, no Churches are true Churches wherein any defects are. Now the Apoſtle bids us, *not to be wiſe above that which is written*; not to affect higher wiſdome then is revealed: In the Parable, when the tares were ſown with the wheat, the ſervants asked their maſter, if they ſhould go and pluck them up; Not ſo, ſaith the maſter, *leſt ye pluck up the wheat alſo*, Mat. 13.19. and concludes, that at the end of the world, and not till then, God will remove all ſcandals. Purity of Ordinances, and reformation of Churches, is alwayes to be prayed for and

and endeavoured: *I pray God you do no evil*, ſaid *Paul*, viz. ſuch evil as ſhould infect the Church and deſerve ſevere diſcipline; but to think to have a Church conſiſting of perfect members without ſinne, as ſome have dreamed of, is to make a ſpirituall *Utopia*, as he did a civill one.

Uſe of Admonition to the godly, That their hearts do not deceive them on the right hand, as wicked mens do on the left. Indeed becauſe the number of the godly are few, therefore the neceſſity of this doctrine is not of ſo generall an extent; but if this Sermon be a means to undeceive any godly man, to help him out of the depths and whirlpooles he is ſunk into, its labour well ſpent: Thy heart deceived thee while thou wert a ſinner, and now it doth while thou art a penitent: then it deceived thee in thy duty, now in thy comforts and thy way to them: Never conſult with thy own heart, how to have peace, joy and aſſurance, *Tolle te a te, impedis te*, ſaid *Auſtin* well. All the while thou haſt rejected the promiſes, refuſed comfort, thou haſt been a deceived man: Grace was in thy heart, Chriſt dwelled in thee, and thou didſt not know it: Therefore let all ſorts of men, the wicked and the godly, take heed of this deceitfull heart.

SERM. VII.

The wofull aggravations of the Deceitfulneſſe of Mans Heart.

JEREM. 17. 9.

The heart is deceitfull above all things, &c.

WE have inſtanced in the eminent particulars, wherein the Deceitfulneſſe of the Heart doth manifeſt it ſelf, I now come to ſhew the ſad *aggravations* of this; for it ought not

not to ſeem a light thing unto you, while you hear this truth, yea you are to accompany the hearing of it with fe[illegible] and trembling, with ſadneſſe and deep groans. *Jacob* did ſeriouſly expoſtulate with *Laban*, ſaying, *Why haſt thou deceived me thus often in changing my wages?* but this was in an earthly matter only. Thou mayeſt cry out and ſay, Oh my wretched and ſinfull heart, why haſt thou deceived me, not this ten times, but this thouſand of times, and that about my everlaſting happineſſe. Its a rule that ſome give, *When a man hath once deceived you, never to truſt that man again:* yet thy heart doth daily deceive thee, and notwithſtanding this thou doſt daily believe it. Well, let the aggravation of this dreadfull condition in many particulars make thee bewail it, and if thou art once well inſtructed about it, thou wilt never be deceived about it. When thou haſt warning given thee, and thou doeſt believe it, it muſt needs be unpardonable folly to truſt it again: When *Paul* was informed that ſpies were laid in wait to kill him, he preſently prevents their malicious deſign: Thus when thou art informed how deceitfull thy heart is, alwayes lying in wait to deſtroy thee, if thou haſt any care or love to thy ſoul, thou wilt be diligent to prevent it. What was ſaid of a certain people, that lay skulking up and down in ſecret places, it was *difficilius invenire, quàm vincere*, harder to finde them out, then to conquer them; ſo its here, Its harder to finde out the ſecret and ſubtle luſts of thy ſoul, then to mortifie them: get them out of their holes, as you do moles or wormes out of the ground, and then you may eaſily take them.

The heart is ſo deceitfull, that it takes away all ſence and ſuſpition of any ſuch thing.

Firſt, *Therefore this Deceitfulneſſe is ſadly to be aggravated, becauſe it takes away all ſenſe and ſuſpition of any ſuch thing.* The deceitfull heart is accompanied with ſenſeleſneſſe and ſtupidity: if there were any ſuſpition or fear, then it would not do ſo much hurt, but the heart being deceitfull, there is no holy fear or trembling, no jealouſie at all. Experience in all mens hearts doth teſtifie this: Come to any man in his naturall eſtate, hath he any ſuſpition of himſelf; Doth he ever think, what if I be not yet in a right way? how if I bleſſe my ſoul when God abhorreth me? Doth not every man as *Agag*, delude his own ſoul, ſaying, *The worſt is over:* He will not ſo much

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Firſt, *Therefore this Deceitfulneſſe is ſadly to be aggravated, becauſe it takes away all ſenſe and ſuſpition of any ſuch thing.* The deceitfull heart is accompanied with ſenſeleſneſſe and ſtupidity: if there were any ſuſpition or fear, then it would not do ſo much hurt, but the heart being deceitfull, there is no holy fear or trembling, no jealouſie at all. Experience in all mens hearts doth teſtifie this: Come to any man in his naturall eſtate, hath he any ſuſpition of himſelf; Doth he ever think, what if I be not yet in a right way? how if I bleſſe my ſoul when God abhorreth me? Doth not every man as *Agag*, delude his own ſoul, ſaying, *The worſt is over:* He will not ſo

much as begin to queſtion any thing, Whether he doth truly repent? whether he hath a ſaving faith? whether his life be a Scripture-life? ſo that herein our deceitfulneſſe is very deſtructive, becauſe it takes away all ſenſe and perceiving of any danger. Now as thoſe Diſeaſes are moſt dangerous which take away all ſenſe and feeling, or which are like health, that the diſeaſed man promiſeth himſelf, he ſhall be well for all this; ſo the heart, though groſly polluted and obnoxious to Gods wrath, yet taking away any fear or ſuſpition of it, this doth the more certainly kill and deſtroy.

2. It puts a man into a ſelf-flattery.

Secondly, *Its ſad, becauſe this deceitfulneſſe doth not only thus deprive of all holy fear, which is the beginning of all Wiſedom, but it puts a man into a ſelf-flattery*, even into a contrary diſpoſition thereunto; ſo that inſtead of trembling, its full of ſelf-juſtification, of ſelf-excuſe; it applieth all comforts, all hopes to it ſelf. That as the devil in a great lye ſaid, *all the glory and the Kingdoms of the World were his*; ſo they ſay, All the glory and Promiſes do belong to them. The Phariſees how ſtrangely were they deceived in this particular, that they were *Abrahams ſeed*, Joh. 8. and that the Promiſes did belong unto them; therefore *John Baptiſt*, knowing the root of all their deſtruction did ariſe from ſuch a deceitfull principle, he layed his axe to it, when he ſaid, *Think not to ſay within your ſelves, We have Abraham to our father*, Mat. 3. 9. Think not to ſay within your ſelves: Their hearts did often ſpeak this: And thus (beloved) could we ſee into mens hearts, or hear what they ſpeak, this would be the great talk within: Tuſh, [illegible] for what the Miniſters of God threaten us with; they would trouble us and grieve us, they would caſt us out of the quiet poſſeſſion we have had a long time: but we will not be ſcared, we have good hearts, and we doubt not but to do as well as any of them all. Oh herein is the bloody aggravation of our deceitfull hearts, That they bid us take our eaſe, eat, drink, and be quiet, when yet every night or day, our ſouls may be arreſted for hell. The Church of *Laodicea* was thus deceived, when ſhe ſaid, *ſhe was full, and rich, and lacked nothing*: Alas, what a contrary ſentence did God give? ſhe was *naked, and miſerable, and wanted all things*: Thus it is with thee; Thou

ſayeſt,

ſayeſt, My heart is good, I repent of my ſinnes, I am reconciled to God, whenas God affirms the clean contrary.

Thirdly, *This aggravation is heavy, becauſe hereby the heart is made incurable:* There is no poſſible way, in reſpect of humane power, to cure this diſeaſe; Hence it followeth, *And deſperately wicked:* ſo this conſideration ſhould be *jaculum in corde*, a very ſharp arrow darted in the heart: for what is more miſerable, then to be incurably miſerable? Now in two reſpects the hearts deceitfulneſſe makes it deſperately wicked:

3. And ſo is made thereby incurable.

Firſt, *Becauſe hereby the initiall and preparative work to converſion is wholly extinguiſhed*; for in this doth the antecedent or initiall work of repentance lye; to diſlike and abhor our former ſinnes, to deteſt and loath our ſelves, to judge our ſelves with a ſevere indignation and revenge; now how can this be while the heart is poſſeſſed with deceitfull thoughts of its own goodneſſe and happineſſe: Hence the Scripture doth ſo frequently exhort them to *ſearch and try their wayes, and ſo to turn unto God:* Thus *the fear of God is the beginning of wiſedom*, Prov. 17. Oh then wonder not to ſee men ſo far from *Ephraims* holy deportment, bewailing themſelves ſaying, *what have they done?* while they are thus confident of all things to be well within them; *Timor facit conſiliatio*, fear makes men prone to ask counſell, and to enquire, what is fit to be done. Hence the Pſalmiſt prayeth, *Put them in fear (O Lord) that they may know themſelves to be but men*, Pſal. 9. 20. Thus mayeſt thou pray; Put me, O Lord, in an holy fear, and godly trembling, that I may know how great a ſinner I have been, and wherein I have gone aſtray.

Secondly, The incurableneſſe of it doth appear, becauſe of the difficulty there is for the Miniſtery to come at it, and to ſearch into all the dark corners of the heart; for although the word of God be *a light*, yet there are ſo many ſecret windings and dark holes in the ſoul, that the word doth not ſo eaſily reach it: Hence the Jews in the old Teſtament, and the Phariſes in the new, were not cured, notwithſtanding thoſe powerfull and piercing Sermons which they conſtantly heard, becauſe through the deceit and guile of their hearts they repelled all: they would not apply threatnings to themſelves:

Howſoever it was with others, yet ſtill they juſtified themſelves: Indeed *the Word of God* is ſaid to be *a two-edged ſword, and to pierce through the moſt inward and ſecret thoughts and intentions of the heart*, Heb. 4.11. Even as the Sacrifice was opened, and all the entrails were made manifeſt: Thus ſometimes God bleſſeth the word, that it diſcovers a mans ſelf to himſelf, it makes him know all the ſecret and hidden wickedneſſe of his heart, which he never was convinced of; but for the moſt part, therefore the word doth not profit, becauſe it cannot reach to the heart. As thoſe diſeaſed parts can never be cured, which cannot have the medicine in its virtue come to them. If you ask them, Why do ſo many Sermons miſcarry? why hath the word of God no better effect? all may be reſolved to this, the hearts deceitfulneſſe: If mens conſciences were true to them, if their hearts did not delude them with many a lye, the ſoul could no longer withſtand, but cry out; I am the ſinner you ſeek for, I am the tranſgreſſor, I cannot hide my ſelf any longer.

4. This deceitfulneſſe is aggravated in that it is of the heart.

Fourthly, This deceitfulneſſe is heightened, in that it is the *heart, the Whole of a man*: Howſoever ſometimes the word *heart*, is put as diſtinct from the minde and ſoule, yet when it is alone, it ſignifieth all the parts, abilities and powers of the ſoul: ſo that heart here in the text, is as much as the underſtanding is deceitfull, the will is deceitfull, the affections are deceitfull, the conſcience is deceitfull, a man hath not one faithfull friend in his heart. It was the ſaying of an Heathen, *He that would be good, muſt have either a faithfull friend, or a bitter enemy.* He will never know his faults, but by one of theſe two kindes; now thy heart is neither a true friend or a ſevere enemy, but a crafty flatterer, that ſayeth and ſpeaketh all things as thou wouldſt have it. All the hope in a man, might be thought to be his conſcience, that that is not deceitfull, for how often doth that accuſe and condemn even againſt mans will? How often doth that tell the truth, and doth not ſpare thee? can this therefore be thought to be deceitfull? Yes; To the unclean, even his very conſcience is polluted, *Tit.* 1.15. for many mens conſciences are bribed and taken off from their duty: Theſe doggs will not bark, theſe ſpies are corrupted,

corrupted and bring no true intelligence: It blesseth when it should condemn; it excuseth when it should accuse: Besides how often is it erroneous, and being deceived it self, deceiveth the whole man? Those that thought they did God *good service* in *killing Christs Disciples*, their consciences deceived them: *Paul* when he thought he was bound to do what he did in persecuting the Church of God, his conscience deceived him; insomuch that this conscience, which we would think, was the only faculty left in man, that like *Jobs* Messenger had escaped, and brought the ill tydings of all that evil that had befallen us: Even this also is corrupted as well as the rest: our Counsellor, our Monitor, is become unfaithfull to us; so then, how much is this deceitfulnesse to be bewailed, when it hath infected the very whole of a man, nothing doth escape this defilement. The Psalmist cried out, *Help Lord, for the faithfull man perished*, Psal. 12. Every one spake this to his neighbour: and thou mayest also cry out, Help (Lord) for all truth and faithfulnesse is perished from within me; I have nothing in my heart or soul that speaks truth unto me.

Fifthly, *This deceitfulnesse may be aggravated from the object matter in which we are thus deceived, and that is in the matters of the greatest and highest concernment, even in things of eternity and everlasting happinesse.* Oh then be awakened, and come out thy self, for here thou art not deceived in matters of thy worldly and outward advantages, but about Heaven and salvation. In all humane converse, how carefull are men not to be deceived; concerning their Evidences and setling of any estate? how desirous to take advice: Now how inexcusable then will it be, to suffer that *Dalilah* within thy heart to deceive thee and betray thee in matters of eternall consequence! Oh souls bowed down to the earth, and careless about all heavenly things? Oh this will be no excuse at the day of judgement, to say, The world, or sinne, or thy own heart hath deceived thee, for God in his word hath given thee warning of this hypocrite in thy heart; Do not then sit and hear these things as if they did not belong to thee. Thy heart it may be is deceiving thee at this very time, its flattering and

5. And that it is about matters of the greatest concernment.

Howſoever it was with others, yet ſtill they juſtified themſelves: Indeed *the Word of God* is ſaid to be *a two-edged ſword, and to pierce through the moſt inward and ſecret thoughts and intentions of the heart*, Heb. 4.11. Even as the Sacrifice was opened, and all the entrails were made manifeſt: Thus ſometimes God bleſſeth the word, that it diſcovers a mans ſelf to himſelf, it makes him know all the ſecret and hidden wickedneſſe of his heart, which he never was convinced of; but for the moſt part, therefore the word doth not profit, becauſe it cannot reach to the heart. As thoſe diſeaſed parts can never be cured, which cannot have the medicine in its virtue come to them. If you ask them, Why do ſo many Sermons miſcarry? why hath the word of God no better effect? all may be reſolved to this, the hearts deceitfulneſſe: If mens conſciences were true to them, if their hearts did not delude them with many a lye, the ſoul could no longer withſtand, but cry out; I am the ſinner you ſeek for, I am the tranſgreſſor, I cannot hide my ſelf any longer.

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5. And that it is about matters of the greateſt concernment.

Fifthly, *This deceitfulneſſe may be aggravated from the object matter in which we are thus deceived, and that is in the matters of the greateſt and higheſt concernment, even in things of eternity and everlaſting happineſſe.* Oh then be awakened, and come out thy ſelf, for here thou art not deceived in matters of thy worldly and outward advantages, but about Heaven and ſalvation. In all humane converſe, how carefull are men not to be deceived; concerning their Evidences and ſetling of any eſtate? how deſirous to take advice: Now how inexcuſable then will it be, to ſuffer that *Dalilah* within thy heart to deceive thee and betray thee in matters of eternall conſequence! Oh ſouls bowed down to the earth, and careleſſe about all heavenly things? Oh this will be no excuſe at the day of judgement, to ſay, The world, or ſinne, or thy own heart hath deceived thee, for God in his word hath given thee warning of this hypocrite in thy heart; Do not then ſit and hear theſe things as if they did not belong to thee. Thy heart it may be is deceiving thee at this very time, its flattering and

deluding thee, telling thee its well, when its not well; *calling evil good, and good evil*; and truly were this in fading and dying things, it were no such great matter, but being in things that continue and abide for ever, this should much trouble thee.

6. This deceit frustrates men of all their hopes.

Sixthly, *This deceitfulnesse is heavy, because it makes our confusion the greater, when we see our selves frustrated of all our hopes, and the good things we promised our selves in earthly comforts.* How was the Church confounded, when she said, *she looked for salvation, but behold destruction:* but greater horror and amazement will surprize thee, when thou shalt cry out, I looked for Heaven, but behold hell; I looked for happinesse, but behold eternall torments. If thou hadst never hoped, or promised better things to thy self, thy confusion would not have been so great; but for thee to live and die, speaking nothing but hopefull things to thy soul, and then be frustrated of all, this will cut to the very heart. As the foolish Virgins that hoped for immediate entrance into Heaven, and looked for the smiles of the bridegroom; but finding no accesse for themselves, and that they were wholly shut out, this made great amazement. Who can expresse the inward wounds and indignation *Haman* had, who hearing *Ahashuerus* enquiring *what glory should be put upon him whom he should honour*, and *Haman* not doubting but he was the man, reckoneth up all the highest degrees of glory that could be; but when he saw it was not himselfe but *Mordecai*, he was deceived in his expectation, this could not but be daggers and swords in his bowels; oh then think what strong confusion will fall upon thee, when thou in thy life time, in thy sickneſſe, in all thy fears and calamities hast judged thy self one whom God will honour, whom God would save, and at the last be cast out from his presence, as the man whom God abominates. Do not deceive thy self, this may be thy case, though for the present thou doest not beleeve it, or much regard it.

7. And hereby we are taken off from all spirituall watchfulnesse.

Seventhly, *This deceitfulnesse is the more to be aggravated, because hereby we are taken off from all spirituall watchfulnesse and diligence in our way to Heaven.* We see the Scripture doth very frequently enjoyn this duty of watchfulnesse and praying,

as being encompaſſed with many enemies, as being in danger from within and from without; now the deceitfulneſſe of the heart doth wholly neglect this duty, and theſe little thieves within, do open the door for the greater ones without: The devil, and the world, and ſinne, do ſo eaſily deceive thee, becauſe thy own heart doth deceive thee; thereupon there is no ſtrict watch kept, there is no conſtant and daily praying, and attending againſt all temptations; and thou mayeſt ſay, If it were an enemy or an open adverſary that did work my ruine, it might be better born, but its thou O friend, my heart that is alwayes with me, that liveth and moveth within me.

I ſhall conclude with an Uſe of Inſtruction, concerning theſe corollaries or main neceſſary particular points.

1. Is the Heart thus deceitfull, *Then how neceſſary is it to keep cloſe to the Scripture which cannot lye or deceive us?* When in matters of Religion we go after our own hearts or our own imaginations, which the Scripture ſo often forbids; or when we believe our own ſpirits or other mens ſpirits, without the word, this is to follow an *ignis fatuus*. In Religion and Piety, it is a dangerous argument to ſay, Me thinks this is piety, and me thinks this is fit worſhip, when we have not the Scripture command: There are no ſuch lying and falſe books, as that of thy own heart is, and therefore wander not from the word, ſo neither believe affections, enlargements, or ſtrong impreſſions upon thy ſpirit, though obtained by prayer, unleſſe warranted by the word: This deceit is *dulce venenum*, ſweet poyſon, and many have greedily ſwallowed it down. *Uſe.*

2. Is the heart deceitful? then beleeve not thy ſelf in ſuch ſeaſonings as theſe are; If I had ſuch power, if I had ſuch authority, if I had ſuch an eſtate, or ſo much wealth, I would do this or this: herein many do greatly erre, for when God many times gives them their hearts deſire, they do no more good then others; they grow as proud and earthly as others, *magiſtratus virum indicat*. It was ſaid of one *Roman Emperor, Dignus imperio*, in all mens judgements, *ſi non imperaſſet*; Thus thou thinkeſt before thou haſt honour, wealth, thou wouldeſt be ſo righteous, ſo juſt, ſo holy, but when thou art raiſed up to ſuch a pinacle, thou throweſt thy ſelf headlong into ſuch

ſinnes

ſinnes as others do. So men concerning their outward eſtate, they are apt to ſet bounds; If they had ſo much, if they could obtain but to ſuch an eſtate, they would deſire no more: whereas, alas their hearts deceive them; for when they have ſo much, then ſtill they deſire more, and ſo addition doth not quench but increaſe the thirſt.

3. Is the heart thus deceitful? then wonder not to ſee men practiſe thoſe ſinnes which they condemn in another. Though the Apoſtle *Rom.* 2. 1. ſaith, *ſuch a man is inexcuſable, that condemneth another man and yet doth the ſame things.* He that teacheth another ſhould not be wicked yet he be wicked himſelf; ſo the cauſe of all this is evident, *viz.* the deceitfulneſſe of a mans heart: Even as the eye doth ſee other things but it doth not ſee it ſelf; ſo the heart of a man condemneth the pride, worldlineſſe, ſelf-ſeeking in another, that it doth not behold in it ſelf. So wonder not to ſee a man ſpeak againſt thoſe ſins in the generall, which yet he in his particular will daily commit, for as long as men have theſe impoſtures within them, it cannot be otherwiſe.

Laſtly, Is the heart deceitfull? then we ſee great reaſon, why the Scripture doth ſo much command watchfulneſſe, ſobriety, mourning, faſting, prayer, and all ſuch religious exerciſes, for all is too little ſeeing our hearts do eaſily ſeduce: If you be not alwayes on your watch-tower, if you do not conſtantly obſerve what things come in and go out of thy heart, it will be betrayed and thou know nothing.

SECT.

Sect. II.

Of Uprightneſſe of Heart, or the Heart without Guile.

Serm. VIII.

Opening the Scripture words that hold forth Uprightneſſe of Heart, and ſhewing which are the Characters of a Heart without Guile.

Psal. 32. 2.

Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no Guile.

THE excellency of this Pſalme is notified in the inſcription, *Maſchill*, which is as much as a Pſalme to give inſtruction; and the two firſt verſes ſeem to be a doctrine breathed out from the inward agonies and ſad combats the Pſalmiſt had in his ſoul, becauſe of the guilt of ſinne within him: Its a truth woven out of his own experience from his inward parts, as the Silk-worm ſpins her excellent materials from her own bowels.

In the words we have a deſcription of Bleſſedneſſe, which is the chief end of man, and which all deſire, though they wander from the way and means to it. And in this conſider firſt, The ſubject who are bleſſed: and ſecondly, The ſpecification of the bleſſing. The ſubject deſcribed to be bleſſed, are not ſuch whom the world doth account bleſſed; for ſome ſay, Bleſſed are the Rich in this world; ſome, Bleſſed are the Honoured in this world, others, Bleſſed are the Powerfull and Mighty in the world; but none of theſe things are named by the Pſalmiſt, he found by his own experience that all the Kingdoms and Honours in the world were nothing to the having ſin pardoned: Oh no; the troubled heart for ſin, would give a world, if it were in his power, for the light of his Gods countenance; ſo then you ſee what is bleſſedneſſe: and though man ſenſeleſſe of the wrath of God, that never found the ſhakings of this foundation within through ſinne, is not apt to be affected with this bleſſedneſſe, yet when once you come to be ſpiritually wounded, you will then cry out for this oyle to be powred into you. Now the ſubject deſcribed, is one that hath theſe two qualifications, which are the ſumme and epitome of all true Chriſtianity; *Juſtification* and *Sanctification*: Juſtification, is in thoſe paſſages, which contain *remiſſion of ſinne*; and *ſanctification*, in that of my text, *in whoſe ſpirit there is no guile.*

Its not my intent to ſpeak of the former, only tranſiently take notice of the nature of bleſſedneſſe deſcribed to be in remiſſion of ſinnes; which is amplified by three emphaticall expreſſions: 1. *Whoſe ſinne is forgiven*: In the Hebrew it is, which is lifted up; and thereby is excellently ſhewed, That ſinne lyeth like an heavy burden and a weighty load upon man, as one that is to be preſſed to death: now forgiveneſſe is an eaſe or a taking off this burden. 2. It ſaith, *Whoſe ſinne is covered*: That denoteth the loathſome and foul nature of ſinne, how abominable, and provoking it is of the Lords eyes againſt our own ſouls. 3. *Whoſe iniquity is not imputed*: and that implieth ſinne to be a great debt which we owe to God, and being not able to diſcharge it, God he doth graciouſly forgive it, and blot it out; ſo that when thy ſinnes are forgiven,

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it is as if thou never hadst been a sinner, as if never any such iniquity had been found in thy hands: This is very comfortable to meditate on; for the true godly man is apt to think, Oh if I had never been such a sinner, if I had never defiled my soul by such abominations, I could then have rejoyced as well as others; think of this, When sinne is forgiven, it is as if it had never been committed by thee.

But I come to the second qualification, which containeth the inward reall property of those that are blessed, (as the other was externall adherent, justification being without us, though received by us,) and that is described in these words, *In whose spirit there is no guile:* He doth not say, in whose, mouth, tongue or hands, but in whose spirit there is no guile. The spirit of a man doth signifie in the Scripture, the chief, sublime and most excellent parts of the soul; and he saith, in whose spirit there is no *guile*, because that is a generall to all sinne, as *uprightnesse* is to all graces: or else more particularly to his own guile, because as followes in the Psalme, He kept silence, would not confesse his sinnes, would not take the right way for pardon; and this made his heart like a very hell, this made the guilt of sinne burn like tormenting fire in his conscience, till at last he began to deal plainly and sincerely with God, in confessing his iniquity, and then his soul began to have peace and enjoy pardon.

Observ. Guilesse men the only pardoned and blessed men.

Observ. *That those only have blessednesse in pardon of their sinnes, whose spirits are without guile.* Not that any man living can be wholly without some degree of this leaven in his heart, but we speak of the *constant predominancy and setled power of it.* *David* was blessed in the pardon of his sins, yet he had graduall and partiall guile or deceit in his soul; the greek word δολος from whence is the Latin *dolus*, comes from δολόω, to hurt and diminish, because deceit usually doth so; and from this root also *dolor* doth come, because it wonderfully hurts and consumes the body, grief being rottennesse to the bones.

Now because its a rule that contraries do illustrate one another; let us take notice of those words that are opposite to this guilefull heart: and the first is, that of *an innocent heart*, commended to the godly by Christ, *be innocent*

as Doves, Mat.10.16. Doves are far from all guile and craft; the greek word ἀκέραιοι, ſome make it to be from α privative and κέρας an horn, as much as without an horn, not to be offenſive and malicious againſt others; but its better deriving it from α privative and κεράω to mingle, as much as that which is without mixture, for this is an heart without guile, that doth not debaſe it ſelf by mixture with any inferior thing to it, as gold is debaſed if it be mingled with braſſe, or any other inferior mettall: and thus the ſoul is greatly defiled, when it doth inordinately love and delight in theſe things below.

Another word is *Phil.* 1.10. εἰλικρινεῖς, I pray God ye be *ſincere*; εἵλη are the ſun-beams, and ſome make it an alluſion to the Eagle, who doth try her ſpurious young ones by beholding the ſun-beams; but that ſeemeth to be a fable: Others expreſſe it thus; that as by the ſun-beams we diſcern thoſe little moates in the ayr which before were not diſcerned, ſo its here, an heart without guile being enlightned by Gods Spirit, doth diſcover thoſe hidden and ſecret corruptions which it never took any notice of before.

The laſt I ſhall inſtance in is ἁπλότης, *ſimplicity* or plainneſſe of heart, when there are no folds as it were upon the ſoul, but all is made manifeſt.

Notes of a heart without guile.

In the next place let us conſider, what things are either conſtitutive of, or conſequentiall unto this heart without guile.

I. Godly plainneſſe and ſimplicity of ſpirit.

And 1. *It lyeth in a godly plainneſſe and ſimplicity of ſpirit*; not delighting in falſe coverings, and ſubtle excuſes for ſinne: This *Adam* wanted, when he laid all the blame on *Eve*, and *Eve* when ſhe put all upon the Serpent; *Davids* heart likewiſe did run over with this guile, when in the ſubtle murder of *Uriah*, he made many pretences and fair excuſes for ſo horrible impiety: on the contrary we ſee *Paul* greatly rejoycing in that godly ſimplicity he uſed about preaching of the Goſpel: *This Scripture-ſimplicity though ſcoffed at and condemned by the crafty foxes of the world, will at laſt appear true wiſedom, when all worldly craft will be ſo much folly*: *Jacob* is commended to be *a plain man*, a perfect man, as in the Originall, and he had preheminence above *Eſau*; and truly ſimplicity in mans converſation, makes all his actions more noble and divine;

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for as creatures, the more ſimple and unmixt they are, they produce the more noble operations; as gold the leſſe its mixed with droſſe; fire, the more pure it is the more lively in operation; ſo it is here, the more ſimplicity in any exerciſe of grace, in any religious duty, the more acceptable it is to God: God forbad all leaven in Sacrifices, now 1 *Cor.*5. we are told what the leaven did ſignifie, hypocriſie and guile; hereby God did require ſincerity, ſincere is *ſine cera*, pure honey, that is ſeparated from the wax, ſuch ſincerity and ſimplicity ſhould be in our hearts, in our lives, pure honey, no mixture of ſinne, of earthly affections, ſo that an heart without guile is a plain, ſingle, ſincere heart.

2. *An heart without guile, is when in our heart we are towards God, what we expreſſe in our duties and in our religious performances:* For indeed this is the very definition of guile, when there is one thing in the heart, and another thing in the mouth; ſuch guilfull hearts God doth often complain of in the people of *Iſrael*, *They drawed nigh with their mouthes, but their hearts were farre from him:* And *They ſit as my people, and thou art unto them as a pleaſant ſong:* but they will hear thee, and do nothing, *Eze.*33.31. ſo then whenſoever thy duties, thy performances are not done out of the abundance of thy heart, this is guile; as our Saviour ſaith, *Out of the abundance of the heart the mouth ſpeaketh*, ſo it ſhould be, out of the abundance of the heart, the mouth prayeth, the ear heareth, the body draweth nigh to God: Thus *Paul* expreſſeth an heart without guile, when ſpeaking of God, he ſaith, *whom I ſerve in my ſpirit*, Rom 1. And *Joh.*4. the Father is ſaid *to ſeek ſuch who worſhip him in ſpirit and truth:* ſo then here is a good touchſtone, to ſee whether thy heart be without guile or no: Is thy heart agreeing with thy mouth in all duties? Is the heart the fountain, the mouth a ſtreame? Is the heart a root, and duties ſo many branches ſpringing from it? Then we may ſay, *Behold a true Iſraelite, in whom is no guile.* But (alas) how many ſacrifices do we offer without an heart, which among the *Romans* was an ominous thing. The Church ſaid, her *eyes ſlept*, but *her heart watched*, Cant.5.2. Now (alas) thy mouth is open, thou prayeſt, thou heareſt, but thy heart ſleepeth; this is guile.

2. When in our religious Duties we are in our hearts what we expreſſe in our words, &c.

3. When we propoſe holy ends in what we do.

3. An heart without guile, is not only when there is ſimplity (as you heard) in reſpect of the nature and exerciſe of our graces, that they are ſeparated from corrupt mixtures of ſinne, *but alſo in reſpect of our ends*, when we do purely, and in an united manner, ſtedfaſtly ayme at thoſe holy and godly ends, which are required in all we do; for certainly if our eating and drinking muſt be to the glory of God, how much more muſt our more ſolemn actions, whether religious or civill? Thus the heart is ſimple either in reſpect of graces and the operations thereof, as when a River runs purely, without any mud or filth in it, or when our ends are ſo heavenly, that we can with thoſe excellent *Benjamites*, hit the mark we are to aime at, and not ἁμαρτάνειν ſinne or tranſgreſſe; for want of this, *Jehu* was not bleſſed, though he had many temporall mercies, becauſe his heart was leavened with this guile. The Phariſees duties, prayers, almes and whole religion had this ſowr leaven in them, and therefore could not be accepted. Mark the concluſion of that Epiſtle, *Grace be with all thoſe that love the Lord Jeſus in ſincerity*, Epheſ. 6. 25. or in corruption, ἀφθαρσία, which ſome underſtand perpetually even to the end, but that is a conſequent only, incorruption is when we love Chriſt for himſelf, not for corrupt ends, *viz.* any carnall advantage or earthly emolument we hope by him, when we do not follow Chriſt as *Judas*, hoping to have the bag and enrich our ſelves thereby. A heart then without guile, *doth hourly and conſtantly look upon the good end held out in the Scripture*, doth not ſquint awry to temporall profits, but beginneth, continueth, and endeth all in reference to God. Hence the godly are ſaid to be *of him, and through him, and to him*: As Chriſt is indeed the *Alpha* and *Omega*, ſo he is to the ſoul, to honeſt gracious hearts. The diſtinction of the Schools about a twofold love, *amor amicitiæ*, a love of meer friendſhip, when we love any party for his own ſake, his own goodneſſe and excellency; as alſo *amor concupiſcentiæ*, when we love another for our own ends, not for the parties ſake, but our ſake. This is to be applied alſo in ſome reſpect to God; its one thing when we love him becauſe of his own worth and goodneſſe, another thing when for ſome temporall mercies only we expect by him;

this

this latter is not unlawfull, so that it be not principall; let it be *Hagar* the maid, not *Sarah* the Mistris; yea if this *Hagar* at any time bear up too high, then curbe her and throw her out of doors: Oh then labour for this blessed estate, to be able to say, O Lord, I have served thee with a single eye and a single heart, I have not had other lovers besides thee, my love hath been pure and chast, and truly here is greater reason, for there is enough in God to satisfie thy end: Its no marvell, if the best creature in the world cannot satisfie, because its a finite and limited good, its a drop not an ocean; but of God only may the soul say, *Whom have I in Heaven but thee, and on earth but thee?* We see the Moon and all the Starres are not able to dispell the darkneſse of the night and to make day, only the Sunne can do that; so though all the creatures should arise in their full glory, they cannot make a day, a full blessedneſse, That the Sonne of righteousneſse must only do.

4. *An heart without guile, is that which doth not hide and conceale sinne, but confesseth it heartily, and with great shame and confusion of soul before God:* And this indeed is the main particular of guile to which the Psalmist doth here relate; for you see what *David* saith of himself, how that he kept his *sinne close* within him, and that was like the winde got in the bowels of the earth, that had no vent, it made him tremble and quake, yea even roar out, and he had no ease, till he confessed to God and bewailed it; yea when he did but say, he would *acknowledge his sinnes*, that is, resolve and purpose effectually to do it, immediatly he had great ease; for this you must know, it was with *David* as it is with many a man, he had guilt of sinne within that stung like a Scorpion, that made him restleſse; but still he laboured to conquer those agonies, to wear them out, to justifie, or cover, or extenuate the sinne one way or other: As the Hart that hath the deadly arrow struck in her, runs up and down, labouring to eat it out, so did *David*, and so doth many a man, but (alas) still the pain and guilt of sinne continues, till a man taketh the true and honest way, till he doth plainly confesse and open all his heart to God, saying, O Lord why do I cover my sinne any longer? why do I hide it? I am come to lay open my whole heart, to conceale nothing,

4. A heart without guile, hideth not, concealeth not sin, but confesseth it; &c.

nothing, to ſpread before thee all that evil that cleaveth to me; and truly this is a great guile which men wounded for ſinne run into, they deal not plainly with God, they do not touch upon the right ſoare, they will let all their children go but *Benjamin*; ſuch and ſuch ſinnes they will acknowledge to God, but that which is indeed the *Jonah*, that troubleth all, either becauſe of the ſhame, or ſome other conſideration, or the devil ſecretly tempting, they never confeſſe truly to God, and abhor themſelves for it; and therefore are like ſome ſhamefac'd patients, that will rather ſuffer their diſeaſe to kill them, then acquaint the Phyſitian with it: Oh then take up *Davids* way, *I ſaid I would acknowledge*, and then thou wilt finde *Davids* joy and peace.

5. It diſclaims all its own worth and righteouſneſſe, and gives all to grace.

5. *An heart without guile, is really and truly that which diſclaimeth all its own worth and righteouſneſſe, giving all to grace, committing it ſelf wholly to Chriſt*, And thus ſome Expoſitors bring in this qualification, by way of coherence with the former, bleſſedneſſe lyes in the remiſſion of ſinne, a meer gracious favour of God, not in truſting to our own righteouſneſſe; according to that rule, *juſtitia noſtra eſt Dei indulgentia*, our righteouſneſſe is Gods indulgence; and then are we juſtified, not when we have done what we ought, but when what we have not is pardoned unto us: Chriſt bids, *Take heed of the leaven of the Phariſees, which was hypocriſie*: now a great deal of thier hypocriſie and guile lay in this, that they juſtified themſelves, that they truſted to their own righteouſneſſe; thus that Phariſees heart was full of guile, who ſo extolled himſelf above the Publican: On the contrary *Pauls* heart ſtood right to Chriſt, there was no guile within, when *Phil.* 3. he accounted all things *dung and droſſe* in compariſon of the righteouſneſſe of Chriſt. Now this is a great matter, to attain to ſuch ſincerity and honeſt dealing of the heart with Chriſt; to be beholding only to his merits, to give all to grace: to take *Luthers* advice, *Cum non tantum ab operibus malis, ſed etiam ab operibus bonis*; take heed not only of thy ſinnes, but of thy righteouſneſſe and good works alſo: we may reade of much ſeeming devotion and religion even among the Jeſuites, eſpecially in *Nerimbergius de adoratione Dei in ſpiritu & veritate*,

& veritate, where there are tranſcendent ſtraines of maſculine piety, but becauſe ſelf-righteouſneſſe is in the bottom, juſtifying faith applying Chriſts righteouſneſſe only is not ſo much as mentioned or owned, ſuch religion and devotion doth not come from an heart right within; as if that ſaying, *Its more bleſſed to give then receive*, were true alſo in our juſtification and reconciliation with God; its more bleſſed to give to him, then to receive from him: I ſhall put off other properties.

Uſe of Inſtruction: What is the neceſſary way to obtain pardon of ſinne? Let all thy duties be without guile, let thy heart and affections be without guile; Its not perfect faith, perfect repentance that God doth expect before he will pardon, but unfeigned faith, and unfeigned repentance: A drop of this water is precious, a grain of this muſtardſeed will prevaile admirably. It was upon this point, that the devil thought to have made a perpetuall breach between God and *Job*, *Doth Job ſerve God for nought? Jobs* heart (he ſaid) was a guilefull heart; God had given him plenty, riches, and hedged his way in, and then it was no marvell if he ſerved God. Oh then look to this; if ever it be poſſible the devill will break thee upon this point. Thou haſt prayed, thou haſt been a profeſſor, but all was in guile, all was in hypocriſie: now its true, the devill doth many times diſquiet even the true and ſincere Chriſtian in this very point, and its a very heavy temptation, which I ſhall direct in ere I leave this text, I am now only upon the adviſing part; To look that all thy religious duties, be thus from a plain heart without guile. This will be a brazen wall: *Hezekiah* kept himſelf up with this (that he walked in the truth) when he was ſo greatly environed with all miſeries. *Uſe.*

SERM. IX.

More Characters of a Heart without Guile.

PSAL. 32. 2.

And in whoſe ſpirit there is no Guile.

6. A deſire to finde out truth and to know our duty though never ſo contrary to our advantages or former apprehenſions.

THE Doctrine gathered from the text remaineth ſtill in our hands, ſeverall other Characters of an Heart without Guile are to be added ere we can finiſh this Point: And the firſt in order we ſhall mention at this time is, *an earneſt and hearty deſire to finde out the truth of God, or duty required of us, though never ſo contrary to our former apprehenſions or advantages.* The things of God (I ſay) and then our duties; For truth, how many ſhut their eyes, and are afraid to come to the light, for fear their falſe ware ſhould be diſcovered! To ſhun light is a ſigne of a guilty heart. *The thief hateth the light,* ſaith our Saviour, What is the reaſon of it? *Becauſe his works are evil,* Joh. 3. 20. Its a very dangerous ſinne, yet very common, that *formido lucis,* a fear of light. When men are intereſted in falſe and erronious wayes, eſpecially wherein their gain, honour and outward profits are concerned, no Owles or Bats are more afraid of the Sunne, then theſe of the ſearching truth of Gods word. The Scribes and Phariſees are pregnant examples for this; They were intereſſed in matters of opinion, wherein their own glory and greatneſſe was much involved, and therefore *they ſtop their ears like the deaf Adder,* and would not hear Chriſt, or the Apoſtles, *though they charmed never ſo wiſely:* neither arguments to the underſtanding, nor miracles to the eye, would be any convincing way to them:

Herein

Herein did plainly appear their guilefull hearts, that as any crumb of duſt blown in the eye, preſently hinders the eye-ſight, or the interpoſition of the earth, immediately cauſeth an eclipſe, ſo any worldly or earthly conſideration interwoven with opinions in matters of Religion, doth preſently daub up the window as it were, where light ſhould come in. Therefore its good to conſider why Chriſt gives *Nathaneel* ſuch a glorious commendation, which we never read was given by Chriſt to any other, *Joh.* 1.41. *Behold a true Iſraelite in whom is no guile!* Wherein did *Nathanael* diſcover ſuch an innocent and ſincere heart? Even in this particular it was, *Philip* comes and tells him, *They had found the Meſſiah*; Now *Nathanael* being prepoſſeſſed with falſe principles argueth againſt it, *Can any good come out of Nazareth? Come and ſee*, ſaith *Philip*, and immediately *Nathanael*, notwithſtanding his prejudices, takes the way to be informed; doth not deſpiſe or contemn the offer made, but is glad to finde out the truth, and to know whether he be in an errour or no; and upon this, our Saviour giveth him that great commendation, *A true Iſraelite in whom is no guile.* So that when men though poſſeſſed with errors, or prejudiced by ſelf-ends, are yet heartily willing to go out and ſee, to enquire after the truth manifeſted, this argueth an heart void of fraud and guile. Conſider then there are many excellent truths in matter of religion, whether doctrinall or practicall, and thou wilt not ſo much as enquire about them, for they are deſtructive to thy carnall ends, to thy outward glory, and that makes thee wilfully hoodwink thy ſelf. Whereas happily we may ſay to thee, as Chriſt to the woman, *If thou hadſt known the gift, and who it is that ſpeaketh unto thee, then*, &c. *Joh.* 4. ſo if thou hadſt known the truth of God, and what places of Scripture do manifeſt the ſame to thee, thou wouldſt gladly have entertained it. As it is thus for truths, ſo alſo for duties which God may require of us, we are not hearty and willing in many things to know our duties, and therefore we ſit down in the practice of many ſinnes, or conſtant omiſſion of many duties, becauſe we are full of guile, and are not attentive to ſeek out what we fail in. That is an excellent demonſtration of ſincerity, which *Elihu* adviſeth *Job*

unto in his afflictions, *What I know not teach thou me*; and if I have offended, I will do ſo no more. What is my duty, Lord? wherein do I ſinne? that I am ignorant of inſtruct me in, this argueth an heart without guile. As plain *Paul* had a good and an honeſt heart, when he could make ſuch a publike reſignation of himſelf into Gods hands, *Lord what wilt thou have me to do?* Put thy ſelf then upon the touchſtone; Art thou a man enquiring diligently, What would God have me do? Are there not many ſinnes I commit, becauſe I ſee them not to be ſo? Are there not many duties I conſtantly omit, becauſe I am not informed out of Gods word? Oh it may be, if I made diligent ſearch, I ſhould abhor my ſelf, I ſhould not dare to do what I do, I could not for a world ſleep in that condition I am in; but becauſe I walk in darkneſſe, I ſee not the quagmires I am ready to fall into.

7. Takes the Word of God for its Counſeller.

2. *Another Character of an Heart without Guile is, that it takes the Word of God to be his counſellor in all things controverted*, and ſhuteth out all carnall conſultations, hearkneth not to carnall friends, to father, mother, or the deareſt relations in the world, in this lieth the very quinteſſence of a ſincere heart. If the Heathen ſaid, That dead men were the beſt counſellors, he meant the writings of men left behinde them after their deceaſe, becauſe they are not ſubject to thoſe paſſions of anger, flattery, *&c.* which living men are obnoxious unto, and therefore uſe to ſpeak *ad voluptatem*, more then *ad ſanitatem*; how much more muſt this be verified of the Scripture, which is left as a perpetuall rule and guide in all our affairs: *David* manifeſted the uprightneſſe of his heart herein, when he ſaid, *he made them his counſellors*, Pſal. 119. and *by them he was forewarned from ſinne*, Pſal. 19. Oh then, is thy heart wanting of advice? thou knoweſt not what to do? The counſel from the Scripture is as if God from Heaven did ſpeak to thee; here is wiſedom and faithfulneſſe in theſe things, as alſo righteouſneſſe, which are the three requiſites in all councellors; Wiſedom, therefore thou ſhalt never do that which is indeed fooliſh, or will at laſt make thee aſhamed or confounded. Here is Righteouſneſſe, therefore thou wilt never be adviſed to any unjuſt and ſinfull action. Here is Faithfulneſſe,

neſſe, therefore thou wilt perceive all this counſell to be given out of love to thee, and that for thy eternall good. Its obſerved of *David*, who was toſſed up and down in ſo many various conditions and ſeverall extremities, he never miſcarried when he asked counſell of God; but when at any time he conſulted with his own carnall heart, he was alwayes caſt upon dangerous rocks. Therefore *Paul* went wiſely to work, when he did not conſult with fleſh and blood, *Gal.* 1. and experience hath ſhewed what dangerous counſellors fathers, and mothers, and friends have been when Chriſt hath called us to follow him: Now truly by this it appeareth, how difficult a thing, and what a rare jewell this ſpirit without guile is: For who is there, in any matter to be done, doth ſhut out all carnall reaſonings, doth go up as *Abraham* to the Mount, and leave his ſervants and Aſſes below, his earthly conſiderations, that ſo he may hear what God out of his word will ſpeak to him?

8. Ready obedience.

3. *Another property of an Heart without Guile, is readily to obey Gods commands of what nature ſoever*, though wholly contrary to fleſh and blood, without any diſputes, delayes, or tergiverſations whatſoever: *Abraham* had the honour to be called *the friend of God*, becauſe of this ready and willing obedience. That obedience of his in ſacrificing his ſonne, aggravated with ſo many cutting conſiderations in Gods command, rings over the whole world; *felix orbis ſi tales forent parricida*, ſaid an Ancient; Though it was his ſonne, his only ſonne, his *Iſaak*, and to be offered a burnt ſacrifice, where nothing was to remain, and he was to do all this with his own hand; yet he gets up betimes in the morning to perform this command; and do not thou ſay, How ſhall I know whether my ſpirit be thus without guile, for I have no *Iſaak* to offer? Yes, every beloved ſin, every darling corruption, any inordinate affections to ſome worldly comfort; this is an *Iſaak*, thou muſt immediately ſacrifice: ſo then as in matters of faith we believe, *quia ipſe dixit*, becauſe he hath ſaid, *non opus eſt diſquiſitione poſt Evangelium*; ſo in matters of practice we are to obey, *quia ipſe voluit*, becauſe he willeth. *Abraham* from the very beginning, was uſed to ſuch a blinde, or rather ſeeing

obedience; when God called him out of his own countrey, he went, not knowing whither; here *Abrahams* heart was like the Philoſophers *materia prima*, ready to take any formall impreſſion God ſhould put on it, And how greatly God ſtands upon an abſolute obedience without any diſpute, though we might bring plauſible pretences, appeareth in *Saul*, and in that Prophet who was torne in pieces by the Lyon, when yet for both theſe, a man might have pleaded fair excuſes, but an heart without guile cannot diſpute, but it can obey; as the Martyr ſaid, He could not diſpute, but he could burn.

9. Doth publike duties for publike ends.

4. *An Heart without Guile, is that which doth faithfully diſcharge that publike truſt, whether in Church or Commonwealth, upon thoſe publike and holy ends that God doth require*; not aiming at ſelf-advantages, but righteous and godly things. Publike offices of truſt will greatly diſcover mens integrity, as the fire doth gold and droſſe: Thus in the Church we hear *Paul* comforting himſelf, that he had *preached the Goſpel in godly ſimplicity, as in the preſence of God.* He was not in the number of thoſe that did δολοῦν, 2 *Cor.* 2. 16. as he ſaith, mingle deceit with the word of God; he did not as crafty huckſters, καπηλεύειν, mingle good and bad together, wine and water: eſpecially you have a notable demonſtration of *Pauls* ſincerity, 1 *Theſ.* 2. 3, 4, 5. where you have the directory for all the Miniſters of the Goſpel; our exhortation was not of deceit nor in guile, *but we ſo ſpeak, not as pleaſing men but God, which trieth our hearts:* Here if at any time we may call *Paul*, *Corculum Dei*, and *Angelum terreſtrem*, as *Chryſoſtome*, becauſe though in the world, yet he is not worldly; but like the Sun-beames that ſhine upon the earth, yet gathers no earthly defilements. And as it is thus in the Church, ſo in the Commonwealth alſo, men that have hearts without guile, will abhorre to enrich themſelves, or injure the publike for their own private greatneſſe; its *res publica*, not *res propria*, as *Tully* urged well. Thus *Samuel* after he had governed the people of *Iſrael*, what convincing arguments did he uſe of his integrity, *Whoſe Ox or Aſſe have I taken away?* 1 Sam. 12. 3. He did not defraud them in the leaſt manner. *Moſes* how devoid of guile was he, when God being angry with the people, would have deſtroyed them, and proffered

fered to make *Moses* a great man, and to raise up to him a glorious posterity, but *Moses* refused it; Thus what *Tully* said in a Rhetoricall strain, *ne immortalitatem quidem contra rempublicam accipere, Moses* did indeed, if we take immortality for a continuall, lasting posterity. It was this upright heart that did so abundantly comfort *Job*, that he was an upright man, though his friends did endeavour to shake his very foundations, *Job* 28.14. Hath God then betrusted thee with publike employments, if thy heart be without guile, thou wilt faithfully discharge it for those holy and just ends God doth require, and not be above others, as chimneys above other parts of the house, which receive nothing but smoky vapours.

10. Is carefull to attribute all to the glory of God, and not any thing to it self.

5. *An Heart without Guile, is very carefull that it doth not take from the glory of God, and attribute any thing to it self.* For seeing the matter, wherein the guile of our hearts doth manifest it self, is our selves, self-love, self-flattery, self-greatnesse, self-honours, *&c.* The more single and upright the heart is, the more carefull it is to deny that, and mortifie that: Hence self-denying is made the fundamentall qualification of every disciple of Christ; a word easily spoken, but a work very difficultly performed; *cesset voluntas propria & non ardebit gehenna*, its Self that kindles all the fire in hell. Now you shall see how spirits without guile have alwayes desired to exalt God, and to debase themselves; When the people would have taken *John* for Christ, yea when his own Disciples began with some envy to repine at Christ and the esteem he had, see how graciously he allayeth their spirits, *I must decrease, but he must increase*, Joh.3.30. and therefore *John* proclaimed Christ to be so farre above him, *that he was not worthy to unty his shooe-latchet*: I know nothing wherein hearts without guile can more shew their sincerity, then to have their own glory, abilities, and worth eclipsed, that all may be given to God; to have all like the Starres, that do not appear when the Sunne ariseth. As *Joab* sent to *David* to come to him, that he might have the glory in taking of *Rabbah*, lest it should be called after *Joabs* name if he reduced it. *Paul* shewed his plain and upright heart in this also, when he said, *Let no man think of us above what he ought to think*, 1 Cor.4.6. Alas, how many great

great Doctors and Teachers have deſired the clean contrary of their Diſciples, to think above what is meet of them? as the Donatiſts would ſwear, *per caput Donati*, making him like a God. But *Paul* was afraid of ſuch outward applauſe: eſpecially this heart without guile is ſeen, when we can rejoyce to ſee the work of God go on, and his name be exalted, though we be not his inſtruments, yea though others do it, that will obſcure and overtop our glory: Oh this many times doth touch to the very quick, when others ſhall have all the eſteem and all the glory, and thou be laid aſide. But how ſincere was *Paul* in this! *He rejoyced that Chriſt was preached, though men did it out of contention and envy againſt him*, Phil. 1. And he tells the *Corinthians*, that he deſireth *they might be preſerved from all ſinne, though he was accounted as a reprobate*, 2 Cor. 13. Though he loſt all his glory, and the falſe Apoſtle were the only men admired: Oh then ſee, whether our hearts be free from envy, emulation, and repinings at the gifts, abilities, and graces of others, who do promote the work of God, when thou art laid aſide as of no account.

II. It attends to thoſe duties that are contemned by men of the world, as well as to thoſe that are in credit.

6. *A ſpirit without Guile, doth not only attend to thoſe things that are glorious and of credit in the profeſſion of faith, but what duties alſo are of great contempt and debaſement in the eyes of the world.* Chriſt foreſaw the ſcorn and reproach which would accompany the powerfull obedience unto his Goſpel, and therefore he forewarneth them againſt ſuch prejudices, *Bleſſed is he that is not offended at me*, Mat. 11.6. and *Whoſoever ſhall be aſhamed of me, of him will my heavenly father be aſhamed before his holy Angels.* Yet there were ſome things that had an outward glory in Chriſts way, *viz.* to work miracles; this made a multitude of people run after the Diſciples admiring at them: now ſee how this did affect *Simon Magus* his proud heart, and therefore he would *have given money to have obtained the gift of the holy Ghoſt as well as others*: now ſee with what defiance and indignation *Peter* ſpeaks to him, *Thy money periſh with thee, I perceive thy heart is not right within thee*, Acts 8.21. This is to my purpoſe, becauſe he put himſelf into the number of beleevers, and yet his whole aim was to have ſuch great wonderfull abilities to work miracles, that all the world

ſhould

all the world ſhould admire him; Do not thou then think this is enough, to be for Chriſt, while the times credit his religion, but obſerve how thy heart is, when its oppoſed with all malice, and contemned with all ſcorn: *Fac me epiſcopum Romanum & ero Chriſtianus*, ſaid one. If there was any worldly advantage or glory to be had by the Chriſtian Profeſſion, then he would become a diſciple in that way: *David* ſhewed great ſincerity of heart, when he danced before the Ark, but ſee how *Michall*, regarding only worldly ſtate, deſpiſed him in her heart for it: but oh the upright heart of *David*, when he ſaid, *I will be more vile ſtill*: He did not think his greatneſſe and all his earthly glory, to be too much to yeeld unto that religious worſhip of God, which made the Ancient ſay, *Miror David ſaltantem, magis quam pugnantem*: ſo then examine thy ſelf, thoſe mean and deſpicable things of Chriſt, as the world accounts them, doeſt thou with much reſpect obſerve? His Word, his Miniſters, his Ordinances, that practicall ſtrict way of godlineſſe ſo much ſlighted, doeſt thou for all this reſpect and love them? ſaying with *Paul*, *God forbid that I ſhould glory in any thing, ſave in the croſſe of Jeſus Chriſt*. This will be a good ſigne of thy ſincerity.

Uſe of Admonition, With all fear and trembling to attend to this great and neceſſary diſpoſition, without which all our religion, all our duties, all our approaches unto God, are no more acceptable, then a ſacrifice full of blemiſhes and ſpots: Oh what an heavy confuſion will it be, to have God bid thee depart at the laſt day, when thou ſhalt plead thy religion, thy duties, thy devotions, and all becauſe here is not truth in the inward parts: To have thee roaring out at that great day; Faith I had, but no true faith; Repentance I had, but there was no truth in it, and therefore am I adjudged to theſe everlaſting flames: Have ye no pity upon your ſouls, O ye who hear theſe things? Thou art bleſſed and not till then, though thou hadſt *Solomons* wealth, and *Abſolons* beauty, and *Methuſalehs* long life, even till thou art the man, in whoſe ſpirit is no guile.

great Doctors and Teachers have deſired the clean contrary of their Diſciples, to think above what is meet of them? as the Donatiſts would ſwear, *per caput Donati*, making him like a God. But *Paul* was afraid of ſuch outward applauſe: eſpecially this heart without guile is ſeen, when we can rejoyce to ſee the work of God go on, and his name be exalted, though we be not his inſtruments, yea though others do it, that will obſcure and overtop our glory: Oh this many times doth touch to the very quick, when others ſhall have all the eſteem and all the glory, and thou be laid aſide. But how ſincere was *Paul* in this! *He rejoyced that Chriſt was preached, though men did it out of contention and envy againſt him*, Phil. 1. And he tells the *Corinthians*, that he deſireth *they might be preſerved from all ſinne, though he was accounted as a reprobate*, 2 Cor. 13. Though he loſt all his glory, and the falſe Apoſtle were the only men admired: Oh then ſee, whether our hearts be free from envy, emulation, and repinings at the gifts, abilities, and graces of others, who do promote the work of God, when thou art laid aſide as of no account.

11. attends to ſe duties s are con- nned by n of the orld, as well to thoſe that e in credit.

6. *A ſpirit without Guile, doth not only attend to thoſe things that are glorious and of credit in the profeſſion of faith, but what duties alſo are of great contempt and debaſement in the eyes of the world.* Chriſt foreſaw the ſcorn and reproach which would accompany the powerfull obedience unto his Goſpel, and therefore he forewarneth them againſt ſuch prejudices, *Bleſſed is he that is not offended at me*, Mat. 11.6. *and Whoſoever ſhall be aſhamed of me, of him will my heavenly father be aſhamed before his holy Angels.* Yet there were ſome things that had an outward glory in Chriſts way, *viz.* to work miracles; this made a multitude of people run after the Diſciples admiring at them: now ſee how this did affect *Simon Magus* his proud heart, and therefore he would *have given money to have obtained the gift of the holy Ghoſt as well as others*: now ſee with what defiance and indignation *Peter* ſpeaks to him, *Thy money periſh with thee, I perceive thy heart is not right within thee*, Acts 8.21. This is to my purpoſe, becauſe he put himſelf into the number of beleevers, and yet his whole aim was to have ſuch great wonderfull abilities to work miracles, that all the world

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SERM. X.

More Characters of a Heart without Guile.

PSAL. 32. 2.

And in whoſe ſpirit there is no Guile.

THE deſcription of that bleſſed man, in whoſe ſpirit there is no guile, is of ſo great concernment, that I am unwilling to give over this ſubject, till you ſee him drawn in ſuch lively colours, that he who runneth may underſtand whether he be the man or no, for we hold out this glaſſe on purpoſe that you may ſee your ſelves: I proceed therefore; and the next Character I ſhall add to the former, and will be the firſt to the following, is,

13. It makes a man willing and ſpontaneous in Gods ſervice.

That a man whoſe ſpirit is without Guile, is very free, willing, active, and of his own ſpontaneous inclination, carried into thoſe duties God requireth. He hath *a ſpring of living water within him flowing from him.* He is a fountain, not a ciſtern, which hath no water any longer then is powred into it: This properly is built on the Greek word ἁπλοῦς, or ἁπλότης, which ſignifieth both ſimplicity, or ſincerity, and freeneſſe, or liberality, and willingneſſe; Thus *Rom.* 12.8. *He that giveth, let him give in ſimplicity*; or as others, in liberality, freely, gladly: So God is ſaid *James* chap. 1. *to give unto every man richly*, or freely, ἁπλῶς, *not upbraiding.* The reaſon why ſincerely is thus tranſlated willingly and freely, is, becauſe an unfeigned heart is the only fountain of all readineſſe and cheerfulneſſe in what we do; whereas others that want this, are rather compelled and haled to what they do: ſo then as God commands in *Deut.* 15.10. that when they did lend, or give to their neceſſitous brother,

brother, they ſhould not have any grief in their heart, while they did it. becauſe *God loveth a cheerfull giver:* So in all thy duties and obedience unto God, there ought not to be any grief or unwillingneſſe in thy ſoul; but thou art with joy and gladneſſe of ſoul to ſay, *Behold Lord, here I am:* and with Chriſt to ſay, *I come to do thy Will (O Lord) it is written within my heart.* Oh then concerning this particular, let there be great thoughts of thy heart; What gladneſſe, what joy, what full delight of ſoul doſt thou finde in thy ſervice of God? Doeſt thou run the way of his Commandements? *David*, Pſal. 51. prayed earneſtly for this, *Eſtabliſh me with a free ſpirit*, a ſpirit that ſhall readily offer it ſelf unto thy Commandements: as *Deborah* commended thoſe Worthies that *willingly offered themſelves in the high places of the fields.* God never accepted of the meer skins of any ſacrifice, but would have the fleſhy ſubſtance and the fat offered to him; ſo here, the Lord doth not regard the skin, the outward performance of any duties, but the inward vitals, and ſavoury vigour of grace: Thou meeteſt him who rejoyceth and worketh righteouſneſſe, ſaith the Prophecy *Eſay*, Iſa. 64. So then, if thy heart be thus plain, and without all guile, thy ſoul and all within thee will be enlarged towards God and his holy will, not for every duty without any interruption: No, *the ſpirit is willing, but the fleſh is Weak:* Yea the ſpirit is alſo ſometimes unwilling, but the main purpoſe and chief reſolution of the ſoul is, thus gladly and willingly ſet upon thoſe things which God requireth.

2. *An Heart Without Guile, is that Whoſe eye is faſtened upon God, to pleaſe him only in the courſe of his life*, and therefore doth no more regard either applauſes, or the oppoſitions of men in the world, then the Sunne in running his race, doth ſtop his courſe, becauſe of the black clouds that ariſe from the earth to cover the ſplendour thereof: This is a pregnant inſtance of a ſincere heart: for either worldly hopes, or worldly fears do commonly make men ſtep aſide into guilefull or falſe wayes. As a man that paſſeth over the waters, if he look up he will do well enough, but if he look down on the waters, he preſently becometh giddy, and cannot go ſtreight on.

14. A ſincere man his eye is faſtned upon God to pleaſe him only.

Thus if in thy converſation here in this world, thou look up ſtedfaſtly to Heaven, to Gods will, to Gods glory, thy wayes will be uniform, thou wilt be the ſame even in variety of conditions; and to have an holy imitation of God, to have no change in thee: but if thou look down to the world, ſo as to be affected with their good reports or bad reports, their fawnings or their frowns, this will make crooked pathes. Thus 2*Theſ.*2. *Paul* when he had affirmed his way of exhortation to be without guile, he giveth you a ſigne of this, becauſe he did not walk, *as one pleaſing men, but God.* And *Gal.*1. *If I ſhould pleaſe men,* viz. ſinfully, in humouring of them in their ſins, *I were not the ſervant of Chriſt.* And then for the cenſures and reproaches of the world, 1*Cor.*4.4. ſee what he ſaith, *Its a very ſmall matter for me to be judged by mans judgement.* Deut. 34. Its ſpoken of the great commendation of *Levies* faithfulneſſe, That he did not know his father or mother, he did not acknowledge any carnall relations in doing of Gods will, in executing juſtice upon Idolaters. As then ὀφθαλμοδουλεία, eye-ſervice is a ſign of a guilfull heart in a ſervant; ſo to do the will of God, meerly becauſe of men: were it not for men, thou didſt not care for ſanctifying the Sabbath, for hearing the word, for a godly demeanour in thy outward man; oh this is a ſigne thy heart is not right within thee. That injunction which God gave to *Abraham* is remarkable, *Walk before me and be perfect*, Gen.17.1. We are ſo to walk as having God alwayes before our eyes, and a concomitant of this, is ſincerity and uprightneſſe of heart. Oh then conſider, Is God alwayes before thy eyes? it is not what men ſay, what the world doth, but ſtill thy eye is upon God, this is comfortable. *Paul* compares our Chriſtian converſation to running in a race; now he that runneth in a race, regards not the acclamations of the ſpectators, but all his care is, how the maſter of the game will approve of him. Oh this ſinfull condeſcenſion, either becauſe of hopes or fears in the world, hath turned many a man into crooked pathes; ſee what ſad influence it had upon *Peter*, he for fear of a carnall diſpleaſing of the *Jews*, did not ὀρθοποδεῖν, *Gal.*1. walk ſtreightly and directly as he ſhould do; inſomuch that by his example *Barnabas* was carried away alſo to

this

this dissimulation. Here you see eminent and godly men carried into a way of guile and dissimulation, meerly from a carnall fear to offend men.

4. Which is a Consectary from the former: Because the sincere man fasteneth his eye upon God, *therefore he is as carefull to avoid secret sins as publike, and heart-sins as well as bodily*. The thoughts of the righteous are right, but the counsels of the wicked are deceit, saith *Solomon. Their thoughts are upright*, Prov. 12.5. Oh its a true argument of a spirit without guile, when a mans secret thoughts, affections and intentions, such as the world can take no notice of, are holy and godly: when not only a mans second thoughts, but his first, all his thoughts go directly up to Heaven: *How long shall vain thoughts lodge within thee?* saith the Prophet, *Jer.* 4.14. *Out of the heart proceed evil thoughts*, saith our Saviour, *Matth.* 15.19. and many other sinnes, whereof guile is instanced in, as one; therefore he did purposely set upon this, to rectifie that guilefull principle the Pharisees went by, who thought *the washing of the outside* was enough, but never did *cleanse the inside*. But *David*, Psal, 51. did by experience finde, that all painting and fair outsides were nothing, *Thou desirest truth in the inward parts*. Be not then a ravening wolfe within, a rotten sepulcher, a lodge or nest of unclean thoughts and affections; he whose spirit is right, setteth first all right within, and from thence proceeds an outward reformation: so for secret sinnes, *a true Israelite in whom is no guile*, dareth not run into secret wayes of wickednesse, thinking, that because God knoweth him, and God beholdeth him, its more then if men and Angels did see him: The Apostle speaketh of some, that it was a shame to speak of what was done in secret; and certainly the timber in the house, and the stones of the wall will one day witnesse against many secret practises of impiety. Our Saviour when he bids them take heed of the Pharisees leaven, their hypocrisie, *Luk.* 11. he addeth that vigorous and startling reason; *For there is nothing secret which shall not be laid open, and what is spoken in private shall be heard on the house top*. Why then doest thou thus lye to God, and endeavour to mock him? who would think by thy outward behaviour, that thou art the

15. And is carefull to avoid secret sins as well as publike and bodily sins.

man, who will be ſuch a beaſt in private, ſuch a bruit in ſecret? and thinkeſt all is well while others know nothing. Oh there is nothing ſecret, but ſhall be made manifeſt; yea it is already manifeſt to God, and many times he makes ſuch guilt in thy conſcience, that thou thinkeſt every body knoweth thy wickedneſſe, every man ſpeaks of thy impiety: As *Herod* when he heard of the fame of Jeſus, preſently his guilty conſcience ſuggeſts, Its *John* whom I have beheaded.

16. Laſtly it hath a uniform and univerſall hatred to all ſins, &c.

16. Laſtly, *A ſpirit without Guile, hath an uniform and univerſall hatred to all ſinne, and an equall reſpect to all duties.* Guile and deceit doth pick and chooſe, but ſincerity is univerſall. *Hate evil, cleave to that which is good,* Rom. 12. He doth not ſay, this, or that evil, but indefinitely, which in a neceſſary matter is equivalent to an univerſall. So that whatſoever hath the nature of evill, though little or great, though pleaſant or profitable, though beloved and a darling evill, yet hate it: the greek word is συγῶντες, from whence comes συξ, even hell; as if he would have ſaid, hate it as you do hell it ſelf: and indeed the evill of ſinne is worſe then the evill of hell; for though hell be *malum pœnale*, a generall evill, yet its *bonum ordinativum* in reſpect of Gods juſtice, hell is good juſtice, as a priſon and torment is, though nocive evils to the parties offending: ſo that every upright man hath an inward hatred, and an irreconcileable frame of heart with ſinne; now *odium eſt circa univerſalia*, where hatred is, it would not deſtroy this or that individuall, but the whole ſpecies; as we have a pregnant inſtance in *Haman*, who became *Mordecaies* bitter enemy, the text ſaith of him, that *he thought it a ſmall matter to deſtroy Mordecai, but he thought to deſtroy the whole Nation of the Jews*, nothing would ſatisfie his hatred but that: And thus it is with a man whoſe ſpirit is without Guile, it is a ſmall matter to leave this or that ſinne, but his purpoſe is, to *lay the axe to the very root*, to mortifie the body of ſinne: God is diſhonoured, and the Law is broken, and my ſoul is defiled (ſaith he) as long as any of *theſe Jebuſites dwell in the Land:* and thus on the contrary it hath an uniform reſpect to all duties, for *a quatenus ad omne valet conſequentia*, if I obey ſuch a command becauſe God commands it, and out of love to the Law giver,

Law-giver, then becauſe the ſame God commands one as well as the other, I will obey one as well as the other. Hence *James* chap.4. arguing from this conſideration, *He that ſaid, Thy ſhalt not kill; ſaid alſo, Thou ſhalt not commit adultery*; makes this concluſion, which hath a harſh ſound in our ears, *He that breakes one is guilty of all:* that is, ſay Divines, *quoad vinculum formale*, the divine authority and command is violated in all, if you break one: as in ſome excellent Image, deface one part and you ſpoile the whole harmony. Hence *David*, Pſal.119. argueth, that then only a man *ſhall not be confounded, When he hath reſpect to all the Commandements of God:* where obſerve, that a partiall reſpect will breed confuſion, that is, fruſtration of all our hopes and deſires concerning bleſſedneſſe: and then he calls it obedience, *an having reſpect to Gods Commandements*, which doth not only denote meer ſimple obedience, but a carefull and diligent attention of the ſoul thereunto. Thus *Zachary* and *Elizabeth* have a glorious commendation, that they were righteous, *Walking in all the Commandements of God*, Luk. 1. They were righteous, *viz.* not perfectly and adequately to the command of God, but in reſpect of the univerſality of parts of obedience, though not of degrees, and theſe properties ſhall ſuffice in reſpect of an heart devoid of guile towards God: I ſhall further inſtance in ſome particulars of an heart without this deceitfull leaven in reſpect of man, and ſo ſhall have done Characterizing of it.

17. A man without Guile his love to men is reall not verball only.

And firſt, *A man Without Guile in reſpect of others, is one Whoſe love is hearty and in deed, not in Word, and meerly verball or complemental.* *John* the beloved of Chriſt, who ſpeaks ſo much of love, doth antidote againſt this: *Let us not love in Word only, but in truth, and in deed alſo*, 1 Joh.3.18. And *Rom.*12. *Let love be Without diſſimulation.* This is a great matter, and few can abide this touchſtone: Mens hearts are roots of hemlock, full of gall, when their mouthes run over with honey; *Joabs Salve*, and a *Judaſes Ave*, are ſuch love, that we are to pray God to deliver us from: To betray with a kiſſe, is ordinary deceit in this world, where moſt men go with vizards upon them. *David* was much infeſted with ſuch kinde of deceitfull men, *Whoſe Words Were ſmoother then butter, but their hearts Were as*

ſharp

ſharp ſwords. This is a contrary diſpoſition to Sheep and Doves, which our Saviour compareth his children unto. Oh then abhorre ſuch a monſtrous deformity and contrariety between thy mouth and thy heart: Phyſicians uſe to judge of the body by the tongue, but that is no ſigne in morality, where men abound in all diſſimulation and falſhood. *Auſtin* once uſed an hyperbolicall expreſſion in love of a deceaſed friend, and he thought good to bewaile it in his retractations. Thoſe were bleſſed times, when all that beleeved, *had one heart and one minde:* and the Heathens by way of admiration cried out, *Ecce quam ſe mutuò diligunt, & fratres vocant!* But now love is baniſhed, and we are fallen into ſo many diviſions and animoſities, that unleſſe *Epicurus* his opinion prove true, All things are made of atomes; or another, By diſcord, I do not ſee how we can hold.

18. It abhors the way of lying.

2. *An Heart Without Guile, doth exceedingly abhor the Way of lying,* cannot endure any falſe or untrue ſpeeches. Thou art deceived, who ſayeſt of a godly man, *He will not ſwear, but he will lye:* No; a man without guile abhorreth all ſuch wickedneſſe: *I hate every falſe way,* ſaid *David,* Pſal. 119.104. And *deliver me from the way of lying,* Pſal. 119.29. The Apoſtle makes it an argument, that becauſe *they had put off the old man, and put on the new,* Col. 3.9. they ſhould not *lye one to another,* any kinde of lye, whether pernicious, or officious, or a ſporting lye. The Scripture doth in many places condemn a lye; *Auſtin* wrote a book againſt it, and ſheweth that it is not lawfull to tell a lye, though it were to ſave an whole world; and exceedingly commends a man, who having hid a Chriſtian, and was ſought after by the cruell perſecutor, he returned this heroicall anſwer, *Nec mentiri poſſum, nec prodere volo,* I cannot lye, nor yet will I betray him: Though *Muſculus* condemneth this, and ſaid he betrayed his friend, while he ſaid he could not betray him. And indeed a lye is intrinſecally, and in its own nature a ſinne, and can never be made good, no more then Idolatry or adultery. As there is no lawfull Idolatry, no lawfull adultery under any pretence whatſoever, ſo no lawfull lye under any colourable excuſe: and under this head we comprehend all *faithfulneſſe in promiſes, covenants, or promiſſory*

promissory Oathes, an heart without guile is carefull to keep them though to his own hurt, *Psal.*15. and it was part of the Pharisees hypocrisie, by subtle arguments to elude their Oathes: He then that is without guile hath veracity in his affections, and verity in his promises.

19. Abhorreth to overreach in bargaining and selling, &c.

3. *A spirit without Guile, is he, that in all contracts and bargains, abhorreth to overreach or defraud any other man.* For guile and deceit is as much seen in buying and selling, in earthly contracts and humane affairs, as in any thing; but a gracious heart loveth plainnesse and true honesty; and indeed it is a shame to a Christian, that his Word should not be as inviolable as an Oath, *Christiana fides*, should surpasse *Romana fides:* The Apostle forbids all such deceitfull and guilefull purloyning of others, 1 *Thess.*4.6. and what a terrible argument doth he adde, *The Lord is avenger of such:* Thou thinkest to thrive and prosper by such deceitfull wayes, but God will avenge thee, or thy posterity after thee, and see what weight he puts in this matter, *as we have forewarned and testified.* The Apostle was zealous and earnest in it; and no doubt this was, because they thought if they could overreach, and the world not finde it out, or question him for it, all was well enough.

Use of Exhortation: This is the third time, that we presse this duty of a sincere heart upon you, both towards God and towards man, we might think that this word might be established by the mouthes as it were of three witnesses. Certainly there is no such comely and proper thing for a Christian, as a guileleſse spirit; to be within and without the same, for whose copy should we write after, but Christ our Lord and Master? now the Scripture saith, *there was no guile found in his mouth*, no nor in his heart neither. How truly and sincerely did he love us? What ends and advantages could he have in enduring all that misery for us as he did? Its plain, it was us and not ours he sought, and should not we much rather return so to him? especially considering we have not such majesty, and such a lustre of Deity to lay aside for a while for his sake, as he did for ours. Alas, what is our wealth, our liberty, our lives, to that glorious majesty which yet he voluntarily laid aside, and became in the *form of a servant*, *When it would have*

been no robbery to be equall with God: Let us then take Chriſt for an example, let us have ſuch ſincere and upright hearts, as was found in him: and that he might the more faſten this upon us, he once took a little childe and ſet him in the midſt of others, ſaying, *Unleſſe a man become like this little childe, he cannot be my Diſciple*; by that example forbidding craft, deceit and malice.

SERM. XI.

Motives and Encouragements to Uprightneſſe and Sincerity.

PSAL. 32. 2.

And in whoſe ſpirit there is no Guile.

I Shall at this time conclude this text, reſerving what other practicall matter relateth to it, to their proper fit texts: and the work that remaineth, is to conſider thoſe encouragements that the Scripture giveth to uprightneſſe, or to a guileleſſe heart: and certainly if we diligently meditate on them, we ſhall ſee that ſincerity is indeed a tree of knowledge, they are onely wiſe that walk by her rules; and it is alſo a tree of life, for they only live and are happy, who walk accordingly.

Motives or encouragements to Uprightneſſe.

I. Its the only perfection Gods Spirit works us into in this life.

And firſt this may abundantly provoke to it, *That thus farre only the Spirit of God doth enable us to keep his Commandements in this life.* Its truth, not perfection in any duty that we can attain unto; the Law is indeed an exact and accurate rule, binding of us to ſuch holineſſe, that by our default its impoſſible for us to do; Therefore that affirmative command of *loving God with the whole heart, minde, ſoul and ſtrength*,; as alſo that negative, *Thou ſhalt not luſt*, are never fulfilled

fulfilled in this life: but yet so farre as the truth of Law and sincerity, is required in the first command, and the truth of avoiding all sinne even in the lusts and root of it, so in all the godly it is accomplished; so that all those texts, where we are said to keep Gods Commandements, and to walk unblameably in all his wayes, are onely to be understood of the truth and sincerity of godlinesse: Those gracious promises, of *circumcising our heart, to love God with all our heart and soul*, Deut. 30.6. as also *of writing his Law in our inward parts*, Jer. 31.33. are thus farre fulfilled in us, that the Spirit of God enableth us truly, though not perfectly, to love him, and delight in what is good; so that a spirit without guile, is all the perfection that we can reach unto: And hence it is, that a *perfect heart*, an *whole heart*, a *sincere heart*, are all one in scripture.

2. *A second encouragement, which followeth from the former, is, That this only is that which makes us acceptable to God*; This only hath the promise of the Gospel annexed to it; *Grace be with all those that love the Lord Christ in sincerity*, Ephes. 6. ult. *The end of the Commandement is love out of an heart unfeigned*, 1 Tim. 1,5. If you ask, What faith, what repentance it is, to which God hath made his promise? the answer will be, Only faith without guile, repentance without guile. There is no promise to *Simon Magus* his faith, because he was full of guile: There is no promise to the faith of those persons, *Joh.* 2. who are said *to believe in him, yet Christ would not commit himself to them, because he knew what was in the heart of man.* He knew there was not that plainnesse, that integrity in them, as they outwardly professed: *If thou believe with thy whole heart*, Acts 8. 37. and *if you seek the Lord with the whole heart*, &c. *Joel* 2.12. These are the conditions annexed to the promise. Hence *David* doth so often urge this as an argument in his addresses to God: so then though thy graces are not perfect, yet if sincere, thou hast a claim to the promise, thou hast *a wedding garment for the feast*; thou hast *oyl for thy lamps*: Let not thy heart be troubled, because thy godlinesse is not absolute and compleat; for this God will accept of, though thou might still be better then thou art; so that this particular hath both a sting and honey in it, a sting it is to the very heart of all

2. This onely makes us acceptable to God.

hypocrites; To what purpoſe are the multitude of their duties? What doth God regard their offerings, and *Whole burnt-offerings?* it is *a broken and contrite heart*, it is *truth in the inward man*, that God looketh at: *My ſonne give me thy heart*, ſaith God, *Prov.* 23.26. Oh when will men be unbewitched in this particular: *They even load and burden God with duties*, as God complaineth, *Iſa.* 1. but their hearts were unclean, they were not waſhed inwardly; every branch will wither, and be thrown into the fire, that doth not grow out of this root. They are a ſacrifice without *ſalt*, that hath not their ſeaſoning: This truth is like *the ſword of the deſtroying Angel*, that deſtroyeth many thouſand duties of ſeverall perſons at one blow, whoſe faith, repentance, and all religious duties, are dead and without life, becauſe deſtitute of this uprightneſſe. It hath honey alſo for thoſe who are truly godly, that yet are often in ſad lamentations, bewailing their infirmities, and are afraid to touch even *the hemme of Chriſts garments*. Alas, they dare not come to grace, they think the promiſes belong not to them, who diſcover ſo much vileneſſe and loathſomeneſſe in themſelves; they ſtand aloofe off, as ſo many Lepers, and cry *unclean, unclean*, not conſidering this bleſſed truth, That its uprightneſſe and ſincerity, which doth intereſt them in Chriſt and all his benefits.

3. God is ready to paſſe by the infirmities of the upright.

A third encouragement; *Where there is a ſpirit without guile for the main, though there be ſometimes ſad infirmities, yet God is ready to paſſe them by.* Yea, we may ſtand and wonder at Gods different diſpenſations herein to two men, when the one hath been an hypocrite, and the other fundamentally ſincere: We reade of *Saul*, that expecting *Samuel* according to his appointment, who yet deferd his coming very late, that thereupon *Saul* alledging ſuch importunity of the people which he could not withſtand, did ſacrifice; but how dearly did this coſt him, though his fact might ſeem to be alleviated by many circumſtances, yet *Samuel* tells him *that obedience was better then ſacrifice*, 1 Sam. 15.22. and for this, *the Kingdom was rent from him and given to another*. Now on the other ſide, take *David*, Who hath not heard of that horrible murder which he committed upon *Uriah*, and that with much premeditate deceit,

deceit, and bloody craft? yet for all this, which seemeth to be a Camell to *Sauls* Gnat, we see though God in a very grievous manner afflict *David* for it, yet the Kingdom is not removed from him: Now why is there such a difference? surely this may be a main one; *Saul* notwithstanding all his goodly pretences, yet he was rotten at the core as we say; his heart in the bottom of it was wholly false, as appeareth by many other discoveries of it: But *David* though his faults were very foul and grosse, yet because his heart, was for the main, according to Gods will, therefore God is the more indulgent to him: so that although some fruit be bitter, yet if there be a sweet root in the bottom, this will at last finde favour. So we may compare *Judas* and *Peter*, they both deny their Master, and they both repent and are greatly troubled after so great a sinne; but *Peters* tears come from a good pleasant fountain within; *Judas* was like a cloud that may gust out with much rain, but having no constant fountain to supply it, it is presently dried up: *The Lord be good*, said *Hezekiah*, *to those who had prepared themselves*, viz. in the uprightnesse of their hearts for the Passeover, *though they were not purified according to the Law.*

4. *This guilelesse spirit is a Wonderfull comfort and support in the midst of all temptations and sad afflictions whatsoever.* Satan can never overwhelm that soul which hath these Letters of commendation. *Hezekiah* had from within and without, enough to crush him into pieces, but his heart is like Oke, its strong and sound, and all because he knew he had *walked before God in truth and uprightnesse.* Thus *Paul* also, who may be called the Christians *Hercules*, were it not too low for him, because he devoured more then twelve, or twelve labours; and what was that which made him so bold and active? it was nothing but the testimony he had of his godly simplicity, 2 *Cor.* 1. 12. that he had avoided *fleshy wisedom* in the dispensation of the Word: Hence this truth and sincerity is so often compared to a girdle in the Scripture, because as a man girt up, is more expedite and fit for any service, so a godly man enjoying this truth of spirit, is very expedite and prepared for any employment, either to do or to suffer. Would you see a

4. The wonderfull comfort and support it brings under all afflictions and temptations.

notable Champion in the field fighting it out with the devil? yea and all his good friends falſly accuſing him, and with no other weapon but the integrity of his heart? then read over the ſpirituall warfare *Job* had. Oh beloved, this is the water of life, this is the precious cordiall, when a man comes to be either in ſpirituall or temporall agonies! Who knoweth what heavy bonds of calamities God may tye any man in before he dieth? and nothing will mollifie ſuch chains but uprightneſſe: Its not thy earthly honours or greatneſſe (alas) they are *miſerable comforters:* Not thy parts, thy learning; that thou haſt preached much, faſted and prayed often; none of theſe things, but the ſimplicity of heart in them that will be a reviving to thee.

5. Integrity will help us in diſcovering between true and falſe, good and evil.

5. *Plainneſſe and integrity of heart is a ſpeciall means to help us in diſcerning between true and falſe, between good and evil.* This is a choice help to any proficiency in faith or godlineſſe: *Phil.*1.10. the Apoſtle there prayeth for believers, that they may be *ſincere:* Now what is made a companion to this? *That they might approve the things that are excellent*, or *that differ*, ſuppoſing one alwayes goeth in hand with the other; Canſt thou not then diſcern things that differ? Thou doeſt not *approve thoſe things that are moſt excellent:* This it may be is, becauſe thy heart is guilefull and very falſe: The *heart without guile*, is in other places called *the pure heart.* Now as the pure eye not diſeaſed with humours, is thereby more fit and prepared to diſcern any object, ſo it is in the heart of a man, when that is made clean and waſhed from all droſſe and filth, its thereby made more apprehenſive. *Ariſtotle* ſaid, *Thoſe that are ſoft in skinne, are more ingenious and apprehenſive.* To be ſure, thoſe that are ſoft and tender in heart, are more quick in underſtanding about what is good. This then will be a great furtherance, to know what is to be believed, and what is to be done, when thy heart is inclined by ſincerity: *Nathanael* you heard therefore came ſo quickly to the knowledge of Chriſt, though poſſeſſed with contrary principles, becauſe he had an heart without guile, and ſo was willing to have his eyes opened. Oh in many things, its not for want of knowledge, or underſtanding, but integrity, that makes us turn into crooked wayes.

wayes. Think you not, and that without the leaſt breach of charity, that there are many Learned men, or covinced men, that know they ought to do otherwiſe then they do? but their guilefull and hypocriticall hearts deceive them; ſo that either to be orthodox in judgement, or to be regular and orderly in our lives, I know no better direction, then to treaſure up ſincerity. Its not only reading of books, and Authors which write on both ſides, but an equall poiſing or balancing thy heart: *Peters* ſinfull humouring the *Jewes*, you heard it was nothing but diſſimulation, he knew he ſhould have done otherwiſe.

6. *This is a glorious advantage that ſincerity hath*; viz. *its the greateſt Wiſedom and policy that can be uſed.* If *Tacitus*, which is called the Polititians Bible, or *Machiavell*, or any other humane writers of Civil prudence, were all ſtrained, and their juyce taken out, it would not ariſe to ſo much wiſedom, as that which we ſee *Solomon* ſo often treats of in his Divine Politicks, and that is *integrity*. He commends it over and over again, as the greateſt wiſedom, and as that which will be the beſt preſervative againſt evil; not only becauſe God hath the greateſt care over ſuch, and they are moſt precious to him, as is to be ſhewed in a diſtinct head; but becauſe it is of it ſelf directive to the beſt and ſureſt means for any good end; for you muſt know, that integrity or ſincerity is not a particular grace ſeated in any particular faculty, as faith, hope, and love; are but its the rectitude of every part of the ſoul, and the right qualifying of it in all its operations, ſo that uprightneſſe doth rectifie the minde and underſtanding, there is much deceit in its acts; it doth alſo rectifie the will and affections, there is horrible guile in them alſo: ſeeing then integrity is ſuch a rectification of every part in the ſoul, he is thereby much enabled to behave himſelf prudently in all his deportments: ſo ſaid *David*, *Pſal.* 101.1. *I will behave my ſelf wiſely in a perfect way.* And notable is that expreſſion, *Prov.* 11.3. *The integrity of the upright ſhall guide him*, it ſhall be a Starre to lead him: Reade *Davids* hiſtory, you have ſeverall paſſages of his carnall policy, as alſo of his integrity: Now he was never better then when he went in Gods way, never more endangered then when he conſulted

6. Sincerity is the greateſt wiſedom and policy that can be uſed.

conſulted with fleſhly wiſedom. And indeed there is great reaſon, why integrity ſhould be the beſt prudence, *becauſe it doth only direct to ſure, ſafe and lawfull meanes*, which are not only approved of by God, but alſo juſtified in the conſciences of all men: whereas carnall policy, takes up every crooked and unlawfull way, never conſiders *quam bonm*, but *quam utile*, how ſubſervient it is to the end he hath propounded, and by reaſon of this is forced to ſhift often, ſometimes to the Gods of the hills, and ſometimes to the Gods of the valleys, and by this unſtedfaſt and rowling way, it comes at laſt to fall of it ſelf; and certainly that integrity which only directeth to juſt and lawfull wayes, is the beſt wiſedom, appeareth, in that all men, who yet oppoſe it, do pretend to it, and no man could ever do any great thing in the world, did he not poſſeſſe people with thoughts of his ſincerity. Hence all parties make their appeal to God, as the ſearcher of their hearts: now certainly this doth wonderfully juſtifie the maxime I have laid down, *That ſincerity is the ſureſt policy*. Worldly wiſedom ſets a man upon the ice and ſlippery places, ſincerity upon firm and ſolid land; make much then of ſincerity as the maſter-piece of all wiſedom, all things in this world are ſubject to viciſſitudes and changes; the wheel runs round, and one while one part is uppermoſt, and another time another part: and therefore there will be times, when carnall and fleſhly wiſedom will be manifeſted to be folly, and true integrity will be juſtified of all men. Its recorded of *Tully*, that firſt he extolled *Pompey* and ſet him up, but when he was ſubdued, then he advanced *Julius Cæſar*: When *Brutus* and others had murdered him, then he ſets them up as the great preſervers of their Liberty. When they again were vanquiſhed, then he began to ſet up *Auguſtus*: but all this would not ſave him, and therefore we hear him in his old age crying out, *O me miſerum, O turpem ſenectutem, O me nunquam prudentem*: and we know he came to a violent death at laſt, by the procurement of his moſt bitter enemy.

7. It hath the promiſe of this life annexed to it.

7. Uprightneſſe is not only a means formally enabling to outward happineſſe, *but it is a ſpeciall qualification, that hath in a peculiar manner the promiſes of this life annexed unto it*. *Solomon* hath many expreſſions to this purpoſe: *The Tabernacle*

of

of the upright shall flourish, Prov. 14.11. *The righteousnesse of the upright shall preserve him*, &c. *Prov.* 11.3. *The eyes of the Lord run to and fro, to shew himself strong in the behalf of the upright in heart*, 2 Chron, 16.9. Yea *David* calls upon every man, to mark and behold the truth of it: *Mark the upright man, for the end of that man is peace*, Psal. 33.37. The beginning may be trouble, but the end is peace.

Obj. Now to this we have a perpetuall Objection, and that from experience: Doth it not often fall out, that uprightnesse is oppressed? that falshood prospereth? That he who keeps his Integrity, makes himself a prey? Is there not a divelish proverb, *That plain dealing is a jewell, but he that useth it shall die a beggar?* Though if you observe the generations of men, you shall finde, those that use dishonest and false wayes, die with Gods curse upon them.

Now to answer this briefly: First, Many of the outward calamities that befall the upright, are not simply evils, but marks of speciall honour God puts upon them: *Job* his body was full of ulcers, but his heart was pure, and those tribulations he grapled with, were only probatory, to try his strength, to draw out his graces, and encrease his glory: They were marks of honour God put upon him: So the afflictions and persecutions the godly endured were not absolutely evil, neither did make them miserable, but they were speciall favours: *To you it is given, not only to believe, but to suffer for his Name*: And the Apostles *went out rejoycing, that they were counted worthy to suffer for his Name sake.* So then, as the good things of this life, are not simply good things, yea and as *Chrysostome* saith, the Scripture doth not usually call them good things absolutely, but with some limitation, the good things *of this life*, &c. so neither are these outward calamities absolutely evill: yea sometimes their nature is wholly altered, and they are speciall favours of God, in which the godly have rejoyced with unspeakable joy and glory, and for which they have counted themselves blessed and happy.

Secondly, All these temporall promises are not absolute, but limited, otherwise they would contradict those predictions of the many tribulations the godly are to passe through, so that

you muſt have an eye both to the promiſes and to thoſe threatnings both together: and indeed ſeeing there it no upright man, but he either fails in the cauſe he undertakes, or in the manner of managing it, or in the ends he propoſeth to himſelf; this may well juſtifie and clear God, though the upright meet ſometimes with ſharp corrections.

Thirdly, In the fulfilling of temporall promiſes, we muſt not limit God to every individuall perſon, nor to every moment of time: God hath his time, wherein he will honour and clear upright men, we muſt not deſire God ſhould break off his work, before he hath made an end of it; *The end of the upright man,* as it was with *Job, is peace.* The world at firſt was a confuſed Chaos, but at the end of ſix dayes, it was a curious world; ſhould a man take a text of Scripture, and make a full ſtop where there is but an imperfect one, he would make it ſpeak blaſphemy: As in that place, *Thou art not a God that haſt pleaſure in iniquity*: if you ſhould make a full ſtop at *Thou art not a God,* and go no further, it would be heynous blaſphemy. Thus in the providence of God, its an high crime, to make a period where there is a comma only; to think God hath done, when yet he is in his work; but this ſubject is often treated of.

Uſe of Exhortation: Let all theſe motives make thee in love with a ſincere heart: you ſee its a rich treaſure, a ſtrong fort; and though in ill times all ſhould be loſt, yet this like *Ruth* to *Naomi,* ſaith, *Where thou liveſt I will live; Where thou dieſt I will die,* it will never forſake thee: a drop of this at the hour of death, is better then an ocean of earthly profits.

SECT.

Sect. III.

Resolving some practicall Cases of Conscience about Sincerity and a Spirit without Guile.

Serm. XII.

Resolves this Case, viz. *Whether men that are not truly godly, may not attain to a spirit without Guile, in matters of Religion toward God, and Duties toward Man.*

Acts 26. 9.

I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth.

YOu have heard at large the severall Characters of a spirit without Guile, and the Encouragements to sell all, as it were, and to buy this Pearl.

I now proceed to handle many particular Cases of Conscience, which will serve very much to the further

illustration of this Point: and the first I shall pitch upon is, *Whether men that are not truly godly, may not attain to a spirit without guile in many particulars; Whether in matters of Religion towards God, and duties toward man* they may not be unfeigned and sincere, and thereby have much peace and tranquillity of conscience? Now for the negative it may be argued, that such a thing cannot be, because the heart of man (as we have heard) is deceitfull above all things, and it is an universall proposition peremptorily asserted in Scripture, *Every man is a lyar.* But yet we shall resolve the affirmative, *viz. That many a man unregenerated, and devoid of true grace, may yet in severall things be without guile both towards God and man.* Though indeed, this will not amount to make him an upright man absolutely, but *quoad hoc* only, in such and such cases: and this subject I shall fasten upon the text, as being very pregnant for my purpose. And the better to know this, take notice that my text is part of that famous Apology which *Paul* was put upon to make before *King Agrippa:* In his defence we may briefly consider his *exordium*, and his *narration:* In his *Preface*, he makes use of Rhetorick, insinuating into his Judge, and doth *captare benevolentiam*, by acknowledging it an happinesse to plead before him; not that *Paul* was guilty of any sinfull flattery, for the matter was true; *Josephus* commends this *Agrippa* for a prudent and wise Governour, and *Paul* giveth you the reason why he did so preface, because *Agrippa* was expert in the customs and questions of the Jews, and therefore more able to give righteous judgement. His *Narration* consists of two principall parts: 1. Of the life he lived before he was a Christian. 2. Of the wonderfull and extraordinary call he had to Christianity: by both which it might appear, that he had not vainly and rashly changed his profession.

The words I pitch upon are part of the narrative relating to his life while a Jew; which he aggravateth, 1. From the particular sect he was addicted to. 2. The adjunct of time, from his youth. 3. His zeal in propagating of this: Which is further described in its externall actions, doing many things against Christ and his religion. 2. In the unfeigned thoughts of his conscience herein, *I verily thought I was bound to doe:*

It

It was not any carnall reſpect, or earthly advantage did move him, but the pure and meer dictates of conſcience: He thought he was bound to do what he did, elſe he would have ſinned grievouſly againſt God, and have damned his own ſoul. So that *Paul* in that oppoſition againſt Chriſt and his Church, was thus farre without guile in his ſpirit, that he did not go againſt the light of conſcience, he did not perſecute what he was convinced in his conſcience was the truth of God; but in all this, he did as he thought it was his duty to do. Not that this doth excuſe him, as is to be ſhewed, any further then that he was not a convinced hypocrite in his oppoſitions of Chriſt, as many of the Iſraelites were.

Obſerve, *That men unregenerated, and devoid of true grace, may yet in many particulars both towards God and man, be true and unfeigned.*

This is a naturall conſequence from the text, and this practicall matter will be very piercing and ſearching even into the deep things of mans heart. But before I come to the particulars, one or two things muſt be a little inſiſted on ere we can proceed.

As firſt, Whatſoever ſome have thought and wrote to the contrary, we take it as a truth cleer from Scripture, *That Paul was not regenerated, or godly, till he had that miraculous converſion from Heaven:* for if this be not made good, my Doctrine will fall to the ground. Some therefore have ſaid, that *Paul* from his youth up was godly, and that he erred onely in the object of his faith, about this particular perſon to be the Meſſias: he believed in, and hoped for a Meſſias, but only that this individuall perſon was the Meſſias, he denied: now ſay they, many good men were godly, and held out ſuch a faith, as *Nathanael* and the Centurion: and they are the rather moved to this, becauſe *Acts* 21.1. *Paul* did there openly profeſſe, *he had lived in all good conſcience before God till that day*, ſo that it ſeemed he had alwayes a good conſcience before God. But this aſſertion is no wayes admitted: For 1. *Paul* ſpeaks of himſelf, as a *blaſphemer*, and *the greateſt of all ſinners*, till God had mercy on him, in that extraordinary converſion, acknowledging his eſtate wretched and damnable, till God had thus

enlightened him, *Rom.* 7. He tells you how ignorant he was of the spirituall sense of the Law; *That when the Law revived, viz.* in the spirituall meaning of it, *he died,* he had no hope or comfort in himself: And as for that profession, of *his walking with a good conscience,* that may very well relate to that time of his life since his conversion to the Christian faith, for onely of that time was he accused of his enemies: and further, a conscience may be said to be good two wayes; Either first, Because directed and enlightened by the Scripture; as also, cleansed and washed by faith in Christs blood: so his conscience was not good. Or else secondly, Because its a quiet and comforted conscience, following that light and knowledge it hath, though it be altogether enormous; and thus *Paul* had a good conscience; and that might very well provoke *Ananias,* for if he had a good conscience, they had a bad one to accuse him.

Hence secondly, There was a great difference between *Paul* and *Nathanael,* of whom Christ said, *Behold a true Israelite in whom is no guile:* before he did expresly professe his faith in that person Christ, as *Cornelius* the Centurion, of whom *Acts* 10. its said, *he was a just man fearing God, and his prayer was accepted of,* before he had an expresse faith in that individuall person, as the Messias; for these indeed did beleeve in a Messias to come; and not only so, but expected and waited for him, and as soon as there was a sufficient manifestation of him to be the Christ, they believed. But *Paul,* notwithstanding all those demonstrations and arguments to prove that person to be the Messias, yet he did not only, not believe, but did wretchedly and violently oppose Christ; and although he said, *God had mercy on him because he did it ignorantly,* yet that ignorance was not of meer negation, but affected, and of a proud or evil disposition, having the means to believe, but did not.

The two Particulars thus cleered, let us see what *Paul* though unregenerated, was unfeigned in, and without guile:

And 1. *We see his zeal was upon religious grounds, though not with knowledge out of Gods Word.* Even as *Paul* giveth this testimony to the *Jewes, That they had a zeal, but not according to knowledge,*

knowledge, Rom. 10.2. *Pauls* love and his affections were strong and reall, moved as he thought, because of Gods honour and glory. Hence *Phil.*3. speaking of what things in his Judaism might before men be matter of boasting, he saith, *concerning zeal in persecuting the Church.* He was not a cold frozen piece of earth, or *a lukewarm Laodicean*, but his love did burn as hot as fire: *qui non zelat, non amat; no man loveth any Religion, or way thereof, that hath not zeal for it:* and zeal is such a fire, that it assimilateth the zealous person into it, as our Saviour said, *The zeal of Gods house had eaten him up*, Joh. 2.17. as fire devoureth every thing it worketh on. Thus *Paul*, if you do consider all the labour, pains and industry he used to persecute the Church, you must needs confesse his zeal, he said, *he was even mad against the Christians*, Acts 26.11. Now this zeal, though it was enormous, yet it was in the generall upon religious grounds: Thus it differed as much from *Demetrius* his zeal about *Dianaes* Temple, as elementary and culinary fire differ: for he was so zealous, only because, if the Temple were destroyed, his trade and earthly gain would fall to the ground, because *he made shrines* for it: but *Paul* abhorreth such base unworthy respects, it was the cause of God, as he thought, that did stir up so much zeal: Thus in the old Testament we reade of many idolaters, that *sacrificed their very children to Moloch:* Here was a religious motive, though deluded therein, and it could not be any earthly respect, for their very naturall affections would have prohibited them, had not a religious awe upon them overmastered all.

2. That which was in *Paul*, and in all like *Paul* in an erroneous way, was, that *their consciences though misled, did dictate to them such duties, such worship as they followed.* Hence although they had not *a zeal according to knowledge*, viz. true, and instructed out of Gods word, yet they had a zeal according to their own knowledge: They did not live against any light within them, their consciences did not accuse them, but excuse in all that they did; and in this sense we may say, that many like *Paul*, in false and erronious wayes, do walk with a good conscience, if by good be meant a quiet, peaceable and satisfied conscience in what they do; although that doth not excuse

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excuse them from from being idolaters and damnable sinners before God; for there must be a just and a weighty cause, ere we pronounce against any man in any religious way, that he liveth against his conscience; for though no doubt many do, yet it seemeth very harsh to affirm of this or that particular, before great pains taken with him both in instruction and admonition. I shall not here fall upon that question, Whether an erroneous conscience doth binde to follow it or no? Its certain, no man is bound to sinne: *Paul* though *he thought he ought to do many things against Christ*, yet it was not his duty to do so, but his duty was *deponere errorem*, to lay aside his error: Therefore some say, an erroneous conscience doth *ligare*, but not *obligare*, it bindeth that we may not do against it, but not oblige to follow it; for seeing it is but an inferior judge, if the superior judge speaking in his word condemn what that absolveth, all its condemnation is void. Well, let the case of an erroneous conscience be how it will, this is certain, that many superstitious and erroneous persons have followed that light of conscience they had in the worship of God; Hence our Saviour told his Disciples, That their enemies *should think they did God good service in killing of them*, Joh.16.2. O it's a wofull thing to have a misled conscience in Religion, it accounts the grossest idolatry acceptable service, and the most bloudy cruelty, acceptable and godly zeal, so that you see a zealous man following his conscience, may like *Saul*, run madly on towards hell, and the more fierce he is, the more desperate: we reade of a passage, *Tit.*3.10. *That an heretique after the first or second admonition, reject, because such an one is condemned of himself*; From whence some have gathered, That every heretique after means used to reclaim him, doth fight against the known truth in his conscience, and so is condemned of himself; Now though this be the common interpretation, yet I suppose that Interpretation of *Tertullian* more consonant, which makes *condemned of himself* to be this, *viz.* he is the cause of his condemnation, and this sense is very coherent; Avoid an heretique after thou hast used means to reclaim him, because he is the cause of his own damnation, Thou hast done what thou ought'st to do, do not fear

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that any guilt will be upon thee: His deſtruction is of himſelf, as God told *Iſrael.*

3. *Men unregenerated may yet be hearty in reſpect of the peace and comfort they have flowing from their zeal.* *Paul* and ſuch as he do not counterfeit a joy and comfort they have in their falſe wayes, but as their zeal was reall, and their conſcience reall, ſo their comfort and peace was reall: not that they had true and ſolid joy and peace, for that comes by the Scriptures, and that is wrought by the holy Ghoſt, it being the fruit of the Spirit, but as their zeal and conſcience were reall, though not ſound and right, ſo is their joy and peace: for when a man doth zealouſly follow his conſcience, there doth by naturall conſequence follow peace and comfort within, ſuch as Heathens did feel, which made them ſo commend a good conſcience, as the brazen wall, and the only happineſſe: as now on the contrary, when men do any thing againſt their conſcience, there followeth an accuſation and murmuring within, as you ſee in *Judas*, when he cried out, *I have ſinned in betraying the innocent blood.* Now when a man performeth that, which his judgement calls upon him to do, he findes great ſerenity of minde, and is like the upper region, wherein turbulent Meteors make no confuſion; ſo that you muſt never judge of the truth of any way in Religion, by the comfort and peace of conſcience you finde therein; for all Turks, Jews, Papiſts and Hereticks have much quietneſſe of conſcience in diſcharging that traditionall religion they are brought up in, and would be much troubled in conſcience to deny or apoſtatize from their way, untill their conſciences be rectified out of Gods word.

3. They may have much peace and comfort flowing from their zeal.

4. They may be ſo hearty and unfeigned in their way, *that they will attribute all the outward mercies they enjoy, unto that religion they walk in:* They will judge God bleſſeth them, becauſe of their zeal and devotion therein: Thus the Idolaters in Scripture attributed all unto their idoll gods, when they had any ſucceſſe: and the idolatrous *Jews* in *Jeremy*, they ſaid all was well with them, and they had all abundance, while they worſhipped the Queen of Heaven, *Judg.*17.13. *Micah*, though making Idols and living in Idolatry, thought

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God would give a blessing thereupon, *Judg.* 17.13. so that we see, people led aside in false and erroneous wayes, destitute of the true power of grace, may have a kinde of true heartinesse in all that they do; not like *Jehu*, who though boasting of his zeal for God, yet aimed indeed at nothing but earthly greatnesse.

5. They may heartily leave all those grosse sinnes which their naturall light doth condemne.

Lastly, In reference to God, *They may heartily leave the practice of all such great sinnes as their naturall light doth condemn:* They do really think such wayes of wickednesse are forbidden by God, whom they worship, and therefore they dare not commit them. Thus also *Paul*, Phil.3. *Concerning the righteousnesse of the Law, unblameable.* So far as the Law of God forbids any outward sin, (and the Pharisees did interpret the extent of it no further,) so far *Paul* did walk unblameably, none could accuse him therein: Thus many walk according to the morall dictates of nature, that they would abhorre any such unworthy practises: when *Abimelech* knew *Sarah* to be another mans wife, he was very carefull to abstain from her; and God giveth him this testimony, *that he did it in the integrity of his heart*, Gen.20.6.

And as for those duties which relate to men, its more unquestionable, that they may be without guile in many particulars. As

6. He may be a true and faithfull friend.

1. *He may be a true and faithfull friend:* love another upon pure grounds; as *Aristotle* defineth friendship, to be *a love of another, not for any good We get, but meerly for the parties sake who is beloved*; and the Heathens give us examples of such friends; and thus we daily see, men that have not the Spirit of Christ dwelling in them, yet plain-hearted and faithfull in their love.

7. They may abhor lying, &c.

2. *Men unregenerated may abhorre the way of lying, and all dishoneſt fraudulent courses:* We see even in humane esteem a lye is an unworthy thing, and no man knows how to bear it. The *Romanes* were carefull to keep their words, that it made a Proverb, *Romana fides.* To be just and plain in a mans dealing, is that which severall men, guided by no higher principle then nature, are carefull in. *Esay* saith, *Isa.*8.2. *he took unto him faithfull witnesses*, and one was *Uriah*, who is conceived to be

be the ſame that brought *a pattern of the Altar at Damaſcus*, and ſo let in idolatry to *Iſrael*, yet he had the eſteem of a faithfull man.

Laſtly, *To any ſecondary end in all publike affairs, they may be without guile*; faithfull in their love to the publick: witneſſe many Heathens; in their relations they were placed in, *Joab*, how carefull was he that the City *Rabbah* ſhould not be delivered to him, but be taken in *Davids* name; thus, as farre as ſecondary ends do reach, the publike good, or relation they are in, they may diſcharge them without guile. But the Scripture teacheth us an higher, and a more noble end, which is *the glory of God*, and whatſoever reacheth not to this, we may call it rather *minus vitium*, then *true virtue*; and therefore to ſpeak exactly, there are no ſuch things as morall virtues, but Divinity would lift them up to higher motives, and that ſheweth us a more excellent way.

8. They may be without guile as to any ſecondary ends in all publike affairs.

Uſe of Admonition; to all ſuch who are zealouſly and conſcientiouſly affected in matters of Religion, and finde quietnes of conſcience therein, to be wary and ponder things well. It may be thou art no better then a *Paul* yet before his converſion; its good to be zealouſly affected in a good thing, *Paul* ſaid it by experience: Be then as Juſtice is pictured, alwayes with a Balance in thy hand, ponder and weigh things from the Scripture; if you runne never ſo ſwiftly, yet being out of the way, you make the more haſte to deſtruction: eſpecially this concerneth all thoſe that are zealous for Religion from education and cuſtom onely.

Serm. XIII.

Sheweth, That for men to act unfeignedly according to their Consciences, without guile, in their own way of Religion, *doth not demonstrate them to be such sincere men as God approves of, and unto whom the Promises belong. A necessary Item for these Times.*

Acts 26. 9.

I verily thought I was bound to do what I did, contrary to the Name of Jesus of Nazareth.

THis text hath afforded us already this remarkable Position, *That men, though not regenerated, may be hearty and unfeigned, in many particulars both of Religion towards God, and righteousnesse towards man.*

Their hearty and unfeigned zeal is unsufficient.

Now I come to shew, *Wherein the insufficiency of such hearty zeal doth appear:* and that although they live not against the light of their conscience, or rebell against that, yet *they have not spirits without guile, nor are those upright and sincere men, to whom the promises do belong.*

I. Their zeal is not rectified by the Word of God.

And first, *They do grosly fail in this, that their religious zeal, and hearty devout affections are not rectified by the Word of God.* Though they have a zeal according to their own knowledge,

yet

yet not according to knowledge indeed, *viz.* that knowledge, which is to be had from the Word, and herein lyeth the very eſſence, and very fundamentals of all ſuch mens miſcarriages: We blame not *Paul*, or ſuch like him, for cold and lukewarm affections; we accuſe them not that they go againſt their judgements, and their own light that ſhineth in their breaſt; but herein we arraigne them, that in all this they are not directed by the word of God: the Word of God hath often this epithete, that it is right; as they are exceeding true in themſelves, ſo they are the rule of all truth: All Religion muſt be Scripture Religion, all worſhip Scripture worſhip, all zeal Scripture zeal; ſo that let a man have never ſuch ſublime knowledge, and ſuch burning zeal, yet if it be not according to the Law and the Teſtimony, there is no light in them, *Iſa.* 8. 16. Its but a vain worſhip of God, becauſe God doth not require this as our Saviour inſtructeth, *Matth.* 15.9. ſo that the ſumme of all, and that into which all Religion muſt be reſolved into at laſt, is the *Scriptures*, the word of God; for if you once lay this aſide, why ſhould not the Turkiſh devotion be as good as thine? why ſhould not the Mahumetan zeal be as acceptable as thine, but only this makes the difference; what may be proved by Scripture is approved of by God; ſo that all thoſe arguments, *Its my conſcience, I verily think I am bound to do thus: Its upon my ſpirit: I finde much comfort and much ſweetneſſe in my Religion*; all this is nothing, for all falſe religions can and do ſay this: but haſt thou the word of God to warrant thee? doth that juſtifie thee? all things elſe are but an empty ſhadow: This is the firſt and the main thing.

2. *Such devout hearty men are not regenerate, becauſe the motive of all their religious zeal is but humane*, not from divine and ſupernaturall graces, not from faith in Gods word, but tradition, cuſtom, and education: If you had asked *Paul* in this hot Judaiſme he was in, What made him ſo active? why did he run thus up and down like a mad man to oppreſſe and overwhelme the Chriſtians? he would have ſaid, Zeal for God, *according to the tradition of his Fathers*: Thus *Acts* 22.2. he there declareth, that he was taught *according to the exact manner of the fathers*, and zealous as they were to this day.

2. The motives of all their Religious zeal is but humane.

Thus all the Phariſees, what were the coals that kindled ſuch a zeal within them, but tradition from their Fathers? Thus *Joh.*4. the woman argued, *our fathers worſhipped in this mount.* Thus the Heathens, eſpecially *Symachus* their notable Orator pleaded to the Emperor for their Paganiſh Idolatry, to whom *Ambroſe* anſwered, Oh ſaith he, *ſequendi ſunt parentes, qui feliciter ſuos ſunt ſequuti, contumelioſa eſt emendatio ſenectutis,* as he goes on: Let us follow on to this, as they happily followed theirs; its a contumelious and reproachfull thing to think to be wiſer then them: ſo that this is a plain demonſtration, that all the religious zeal and devotion, which poſſibly can be ſhewed, that yet hath no better grounds then tradition, or cuſtom, or education, cannot be acceptable to God, neither doth it argue any regeneration in us: Oh then how may this particular confound the hopes of many, who put forth ſome hearty devotions in the matters of God, but the motive of all, is not a divine faith, onely education and tradition, ſuch which all the religions in the world, though never ſo abſurd and idolatricall, can and do pretend unto.

3. Such are ignorant of the ſoul pollutions that are in them.

3. Such zeal as *Pauls* was, doth not argue a true upright heart, becauſe all ſuch, in the higheſt acts of ſuch religious worſhip, are *wonderfull ignorant and ſenſeleſſe of the deep, inward, and ſoul-pollutions that do cleave to the heart.* Though they may be carefull to avoid all outward, groſſe, and foul ſinnes, yet they are ignorant of the heart-filthineſſe, and ſo not carefull to cleanſe that mudded fountain: Thus *Paul* himſelf all the while he ranged thus up and down like a divel or a roaring Lyon, ſeeking what innocent lamb, what Chriſtian he might devour, he never reflects upon his own bruitiſh nature, he felt not what a monſter and beaſt he was within, as he himſelf *Rom.*7. doth at large tell us: Oh that is an excellent Chapter, deſcribing to the very life, what quiet, ſelf-juſtifying thoughts ſuch men have! how ignorant of the depth and breadth of originall ſinne within them! what a fountain of all poiſon is within their hearts, though they know it not? and this our Saviour did conſtantly charge upon the Phariſees: They did not know, or regard what their hearts were within: The pride, the hardneſſe, the ſelfiſhneſſe

and

and ſelf-flattery, no ſtones are more ſenceleſſe, then they are of ſuch pollutions within them; There is no ſuch touchſtone to diſcover whether a man be regenerated or know any thing experimentally of the work of grace, as the underſtanding of ſpirit-defilements, bewailing them, and breathing after an heart-godlineſſe. The heart is all in ſupernaturals as well as naturals: Are thy ſinfull thoughts, affections, corrupt intentions and ſuch inviſible motions of the heart towards ſin an heavy burden to thee? This argueth a life of grace within, but *Paul* in the midſt of all his active zeal felt not the leaſt of this inward ſoul-bitterneſſe.

4. They are full of ſelf-righteouſneſſe.

4. *Such zeal and hearty affections are yet imperfect, becauſe they are alwaies accompanied with an heart-fulneſſe, with a ſufficiency of our own righteouſneſſe*; *Paul* ſpeaks pregnantly to this matter, *Phil.* 3. where reckoning up his priviledges, and all his zealous forwardnes for the Law, which in an humane account were great things, no godlineſs or happineſs like that; he doth renounce all this ſeeming worth with great diſdain, calling ſuch things *dung and droſſe for the excellency of the righteouſneſs through faith in Chriſt*; and wherein did the Phariſees ſin more manifeſt it ſelf then in ſelf righteouſneſſe? oh then do not matter all the greateſt devotions, the moſt humble and obſequious expreſſions of Religion, if there be not a denial of all theſe for Chriſts Righteouſneſſe. Give me an active zealous man that yet breatheth after and only longeth for Chriſts fulneſſe, That cannot be without Chriſt, That mourneth and praieth after Chriſt: All the falſe zeal and religion that is in the world, doth lift up and ſpiritually inflame: It's a diſeaſe, a tumour, or ſwelling in a mans ſoul, They doe not throw away all that Chriſt alone may be wiſedom, *righteouſneſſe*, and *ſanctification*. It pleaſed *God that all fulneſſe ſhould dwell in Chriſt, and that We ſhould be compleat in him*: Now there is no falſe worſhip or Religion in the world but it leadeth a man to a fulneſſe and a compleatneſſe in a mans ſelf, or in the zealous works he doth for God: Inſomuch that this is one ſpeciall mark whereby we diſcern the divinity of the Scriptures, and their immediate inſpiration by the holy Ghoſt, that contrary to all Philoſophy and humane reaſon

reason, it teacheth a righteousnesse without us, and not in us, so as to be wrought by us. The great Masters of morality, *Aristotle* and others knew no such way, nay would as much have derided it, as at a crucified God, or the resurrection from the dead: when then you see a man diligently and devoutly acting for that Religion he thinketh the true, enquire, how he is affected with Christs righteousnesse, whether his inward thoughts are of all things as drosse in comparison of him; whether he be constantly in his prayers, as the lame man at the pool of *Bethesda*, earnestly longing to be put into this fountain of living water.; all the prayers, all the zealous worship *Paul* was busied in, was wholly destitute of Christ; and we see in Popery, whatsoever descriptions the Learned men use in their books, as if they would exalt Christ, yet the practised devotion is wholy ignorant of a spirituall application or improving of him; but their works, their devotions accomplished, are the Christ they make to themselves.

5. Their worship is Idolatry and Blasphemy.

5. *Even this hearty and conscientious zeal is insufficiency, because all this religion and worship, though done according to our conscience, is yet Idolatry and blasphemy.* Its not the error of our conscience, or our ignorance, that will make those sinnes no sinnes; Indeed if God did not regard one way of Religion more then another, or that truth were not any such thing indeed, but as men have thought and imagined, so truth should be; even as the colours in birds or foul, appear according to the light that shineth upon them; then something might be said in defence of this. But we see the Scripture pronouncing of all those Idolaters, who yet lived according to their education and knowledge, that they were Idolaters howsoever; and as such were punished by God, and our Saviour said; That which was highly esteemed amongst men, *viz.* in respect of worship and religion, is an abomination before God, *Luk.* 16. Thus likewise we see *Paul* when converted, doth acknowledge those wayes of his, to be full of blasphemy and bloody persecution, though he thought he was bound to do what he did. And by this you see, what little refuge there is in the plea of those who maintain *damnable heresies*, and whose doctrines spread like a Cancer,

Cancer, becauſe they do according to their conſcience, They think, they ought to do what they do. For all the Idolatry that ever was in the world, all that ever the Heatheniſh perſecutors, or the Jewiſh enemies to Chriſtianity have done, came in many of them from a ſeduced and erroneous conſcience; neither can there any ſolid reaſon be given, why the Idolatry in the old Teſtament ſhould be leſſe indulged then blaſphemous, damnable hereſies in the new, that overthrow either the divine nature of Chriſt or the holy Ghoſt, or the authority of the Scriptures, which are the fundamentals of Religion. Certainly the honour and glory of God is as precious, as dear to him now as ever, and by the word of God, eſpecially the new teſtament, the teſtimonies are as clear for the divine nature of Chriſt (I ſpeak not of the ſublime queſtions or manner of explication of it, but only the exiſtency, that he is truly God) to them that believe Scripture, as that there is a God, is or may be clear to them, that have nothing but the book of nature to prove it from: It is not then thy ignorance who enjoyeſt the means, or the error upon thy conſcience which ſeduceth thee, that will acquit thee before God. Chriſt from Heaven ſaid to *Paul, Why perſecuteſt thou me?* Acts 9.4. though he replied, *Who art thou Lord?* although as was hinted before, God had mercy on him, becauſe he did it ignorantly, yet that ignorance was wilfull and affected becauſe he had means to the contrary; Inſomuch that a learned Critick *Tarnavicus*, thinks it ſhould be tranſlated, *although I did it ignorantly*, as the Hebrew *Chi*, often in the Scripture: Howſoever, that this ignorance did not excuſe, is plain, becauſe *Paul* makes Gods converſion of him ſuch an extraordinary inſtance of the riches of Gods grace, that makes himſelf an inſtance, that all the ages to come may wonder at: and there is no man ſo affected with, and paſſionately magnifying the grace of God to ſinners, as *Paul* is, from his own experience, which he could not have done, if his ignorance and erroneous conſcience, had acquitted him for his former ſinnes. Thus you ſee, how eaſily it may fall out, that men though hearty and devout, according to their knowledge and way in matters that relate to God, may yet be wholly deſtitute of the work of

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geace in their own souls, and are like a field of fat soile, which because not rightly husbanded, brings forth much indeed, but of weeds and unprofitable briars fit for burning. Do not therefore runne to thy perswaded conscience, as a safe sanctuary; for many horrible idolaters and blasphemers have been hereby mislead: and of all Histories in this kinde, that is most remarkeable, which *Voetius* in his disputes of Atheism, relateth, concerning one *Vanirius*, who once wrote a book to prove there was a God, calling it *Amphitheatrum divinæ providentiæ*, yet afterwards apostatized into a meer speculative dogmatizing Atheist, and did endure burning to death at *Paris*, professing this blasphemous assertion: Shall his deluded and cauterized conscience plead for an absolution? But you will say, Do not such zealous men as *Paul* deserve some pity? or is there no way to be mitigated? *Answ.* In some respects their condemnation will not be so great, as some other kinde of men in the world, whereof there is too great a number; As

First, Those who are active and violent for a religious way, opposing the truly godly, contrary to their conscience and knowledge: This made *Lyrinensis* of old, and later Divines distinguish between the heads or seducers in hereticall wayes, and the followers or seduced, who many times went in the simplicity of their spirit; no doubt a great deal of difference is to be put between such, for if any go against light and knowledge, its likely those who have the most understanding, and are the chiefest in parts: therefore *Pauls* case was farre more excusable, then those malicious Pharisees, whom our Saviour charged with sinning against the holy Ghost: Oh this is a bloody aggravation, and such fire as this is like that of hell: Thou art a devil incarnate in this particular.

2. They are more excusable then meer Atheists or Atheisticall men, that make the matter of conscience or Religion, to be meer notions or niceties; *Paul* was farre more commendable then that *Gallio* who cared not for these things, of Religion then on foot: This is the carnall policy that reigneth in the world, to account the name and repute of Religion profitable

profitable for many deſignes, but the thing it ſelf a burden.

3. They are better then cold, lukewarm profeſſors, though of the truth; how odious ſuch frozen neutrall men in Religion are to God, appeareth by Gods expoſtulation, *I would thou wert either hot or cold, becauſe thou art lukewarme, I will ſpue thee out of my mouth.* This expreſſion ſheweth how loathſome and abominable ſuch are to God.

Laſtly, When mens zeal for a way of Religion, becauſe apprehended to be of God, is therefore drawn out: it is farre more excuſable, then when men are hot and violent onely for carnall and earthly reſpects; I make a great difference of *Paul*, from thoſe other Phariſees that did all things to be ſeen of men; or from *Jehu*, who boaſted of much zeal for God, but it was to get an earthly Kingdom; or *Demetrius*, whoſe heat was wholly ſeavouriſh from inordinate love to theſe things below.

Uſe of Inſtruction, To bewaile the wofull neglect of that zeal and fervency which ought to be in Chriſtians walking in the truth: Oh how do Idolaters, and hereticks, and erroneous perſons go beyond us and ſhame us! Did that good man *Jambo* weep when he ſaw an whore curiouſly decking her ſelf to pleaſe her enamoured lover, becauſe he could not be as diligent and as circumſpect to pleaſe God: what rivers of tears then may run out of our eyes, to ſee the Papiſt, the heretick, ſo active, ſo forward, ſo devout in their falſe wayes, and we ſtand ſtill? They worſhip Idols, that have eyes, hands and feet, but uſe them not: we on the contrary do not worſhip an Idoll, but we that are worſhippers are like Idols. *Paul* thought he was bound to oppoſe and perſecute the way of Chriſt, and he did it with all his might. Thou knoweſt thou art bound to be more diligent in ſanctifying the Sabbath, more frequent in prayer, reading, and all other religious duties, but thou mindeſt them not, neither art carefull for them.

SERM. XIV.

Shewing whence it is, that even a godly man may be greatly troubled and perplexed, fearing he is an hypocrite.

PSAL. 19. 12.

Who can understand his errors? cleanse thou me from secret sinnes.

IN the former part we have the Psalmist commending two Books to be studied by all, as being made by the most wise and holy Author that ever was, *viz.* God himself. The first Book, is that of the whole world, especially the Heavens, the glory of the world, and the Sunne, the glory of the Heavens. There was one Philosopher *Eudoxus*, thought he was born for no other end, but to behold the glory of the Sunne: but the Psalmist teacheth us better and more divine Philosophy, to admire the glory, majesty and wisedom of him that made the Sunne; and that devout man said better, *Si tanta pulchritudo in creaturâ, quanta in Creatore!* If a creature be so glorious, how much more is the Creator! Now the Psalmist sets forth the excellency of the Sunne,

1. From the place where it is set, *He set a Tabernacle in the Heavens for it:* There is the throne erected for this King of the earth. If *Solomon* in all his glory, was not like a Lilly of the field, much lesse can earthly glory be like that of the Sunne in the Heavens; yet the spirituall and heavenly glory, which the godly shall enjoy, is compared to this, yea it is farre above it.

2. The

2. *The Sunne is commended for its beauty*, a bridegroom coming out of his chamber: *ſolem e mundo tollere*, is to make the world a Cyclops, a huge body without eyes.

3. *The velocity and ſwiftneſſe of the courſe: It rejoyceth as a ſtrong man to runne its race.* This text overthroweth that fancy of the Sunnes ſtanding ſtill, and the earths moving; and let them not think to put it off, though the Scripture ſpeaks according to our ſenſe, for the aſſertion is ſo peremptory of its motion, that if we give why to this, we may overthrow the whole Scripture upon this diſtinction: Then thoſe that held Chriſt had only a phantaſticall body and not a reall, may come in at this hole; the circular motion of it, his going forth is from one end of Heaven to the other.

4. *From the viviſicall influence thereof*, nothing is hid from the heat thereof. The Hebrew word for the Sunne, comes from a root, that ſignifieth *miniſtrare*, becauſe its the ſervant of the whole world. And obſerve here by the way, that the Scripture commending the Sunne and the Starry Heavens for all its proper uſes and ends that we ſhould make of them, ſaith not the leaſt word of *Judicial Aſtrology*, or foretelling future events in the world by them: whereas if that were true, which is ſaid, That God by the Heavens as by a Book, hath revealed what he would do, it would have commended the ſtudy of the Heavens for this end to all; for if God hath manifeſted his will by it, then certainly he would have commanded us to ſearch for it there, as he doth command us to finde out his will in the Scripture. But the Scripture is ſo farre from commending ſuch a ſtudy, that it expreſly forbids it as a grievous ſinne, *Deut.* 18.10,14. and *Jer.* 10.2. and truly that Judiciall Aſtrology is a vanity, appeareth by this reaſon: They undertake to foretell contingencies, for the moſt part, from the poſition of the ſeven Planets; now there being ſo vaſt a number of fixed Starres, which have influence in earthly things in ſome proportion as well as the Planets, how is it poſſible that they ſhould foretell any certain truth? *Albumazer* the chief of that Aſtrologicall ſuperſtition, foretold, *that the Chriſtian Religion, ſhould not continue above a thouſand four hundred years*; but experience hath diſcovered the wic-

ked falshood thereof. Not to tell you, that God makes it his property onely, and the Prophets he immediately inspireth, to predict things long before they come to passe.

The second Book the Psalmist commends, is that of the Scripture, and that onely is distinct and clear, giving a soul-saving knowledge, so that we are more to rejoyce in the Word of God, and to account that a more necessary and precious treasure, then Heaven and earth: The Word is commended from excellent adjuncts and properties, as also most blessed and gracious effects: Now when the Psalmist had described these two Schooles, he seeth they are nothing without a third, the School of grace; That God would teach him and pardon his sinnes, especially considering the exactnesse of Gods word, and what holy obedience that requireth; he doth in a most sad and bitter manner utter the complaint of his soul in my text. In which words consider an expostulatory exclamation. 2. A vehement postulation. The exclamation, *Who can understand his error?* That is, None can. The Hebrew word for errors, signifieth all those crafty and subtle wandrings of the soul: the hidden counsels and secret lurking lusts that are in the heart. Even as crafty beasts they have their holes and their dens to lye in, and it is very hard to finde them out. O mark it, Even *David*, a godly man complains thus; That he doth not know himself; that there is more evil in him then he can finde out, and thereupon you have his cautelous and jealous prayer, *Cleanse me from secret sinnes:* what sinnes Lord, I do not know, I do not discover in me. Oh there may be much unknown wickednesse in my heart, do thou cleanse me from it.

So that the first Doctrine I shall observe is,

Doct. That godly men may be much troubled and afflicted from fearing tfiey are hypocrites.

That Godly men may be greatly troubled and afflicted under this meditation: That there is more evil in them then they know. All the hypocrisie and naughtinesse within themselves, they cannot fathom. Oh then what shall they do?

Now upon this text and doctrine, I shall come to a second practicall case, concerning a spirit without guile: *viz. What a godly man should do, that is afraid he is an hypocrite:* That thinks his soul is full of guile. He discovers and findes much evill,

and

and then he knoweth not what depths of ſinne may be in him beſides all this, and therefore his ſoul is troubled, and he hath no reſt in his bones becauſe of this ſpirituall diſquietneſſe. To pour oyl into this ſpirituall wound, let us firſt by way of preparation, conſider whence it doth ariſe, that a godly man may thus ſadly be troubled, fearing himſelf to be an hypocrite and a caſtaway: and the grounds are many.

Whence it ariſeth that a godly man may be in gteat fear he is an hypocrite.

1. *That unſearchable depth of corruption, which cleaveth to every man.* This is the fountain of thoſe hid and ſecret ſinnes *David* prayeth to be cleanſed from. As the graces of the Goſpel are unſearchable, and the riches thereof are paſt finding out, ſo that naturall corruption we carry about with us is exceeding deep; we never came to know the worſt of our ſelves: our hearts are like *Ezechiels* viſion he had, ſtill there was more abhominations, and yet more, when we have diſcovered ſo much as ſhall make us a noyſome dunghill to our ſelves, yet there remaineth ſomething to be diſcovered: As they ſay all the parts of the world are not yet diſcovered, ſo not all of that world of ſinne which is within us. *Gen.6.* when its ſaid, *the imaginations of the thoughts of our hearts are onely evil:* The Hebrew word for imagination, ſignifieth that the heart is a conſtant forge or ſhop of evil, wherein do conſtantly ariſe evil thoughts, corrupt affections and imaginations, as from ſome bitter fountain flow conſtantly ſome bitter ſtreams: No marvell then if the godly man be in ſuch ſad perplexities, ſeeing there is ſuch an unknown gulf of ſinne within him.

1.
That depth of corruption which cleaveth to every man.

2, *Another ground of this ſpirituall perturbation, is the ſpirituall exactneſſe of the Law, which doth ſtrictly oblige to every Iota or tittle, to univerſall and perfect obedience,* curſing all failings therein: and this ſeemeth to be the occaſion of *Davids* complaint in the text, *To thoſe that keep his Commandements, there is an exceeding great reward:* but who are they thinks *David,* I am none of thoſe, I cannot underſtand, or bewaile all the evils of my doings: Therefore we ſhall alwayes obſerve, that thoſe who are filled with a Phariſaicall righteouſneſſe and ſelf-holineſſe, they have alwayes meaſured their duty by their power, and not by the Law; they have denied the ſtrict obligation

2.
The ſpirituall exactneſſe of the Law.

obligation and spirituall extent of the Law, because their obedience hath been only externall: They have not raised up themselves to the Law, but brought down the Law to themselves; as if the Heavens should come down to the earth, and not the earth be raised up to the Heavens: Thus the Jews and the Pharisees, their perpetuall doctrine was, that the Law did only require externall obedience; and when our Saviour expounded it, *Matth.*5. of heart-sinnes, it was a paradox to them; and thus it is still in Popery, its their professed doctrine, that the Law doth no further oblige, then its possible for us to perform it in this life; and by this means they make many thousand motions of the heart no sinnes, which yet *Paul*, Rom.7. doth many times call sinne, and such sinne as is to be mortified; that he groaneth under, and bewaileth as a miserable captivity. But the godly heart with *Paul*, Rom.7. hath learnt to understand the Law better, and thereby is convinced of many sinnes, which the naturall man never regards; *The Law is spirituall*, saith *Paul*, *but I am carnall sold under sinne. I finde, when I would do good, evill is present with me*, and this *lust leadeth him into captivity*, and its *a Law in his members warring against the minde*. Oh then wonder not, if the people of God, who feel such combates, and strivings within them, of Law against Law, the Law of the members against the Law of the spirit, that they like *Rebeca's twinnes strive in the wombe*, and which makes the case more doubtfull, is, that *the flesh so lusteth against the spirit*, and so farre prevaileth, that the things the godly *would do, they do not*; and oh the perplexities and agonies which are then raised in the hearts of the godly, That they cannot believe, be heavenly minded, so mortified as they desire; yea they finde themselves many times foyled and overtaken, which makes them cry out, Is this to obey Gods Law? doth that command no better? Is this to love God, to serve him as the Scripture commandeth?

3. From the experience of the falseneſſe of their hearts.

3. *Therefore they are apt to be thus surprized by these fears, from the experience they have of the deceitfulnesse and falseneſſe of their hearts:* They have been perswaded, they could do such and such things for God; they have thought they could bear

bear ſuch afflictions, they could overcome ſuch temptations, but when they have been put upon the triall, oh the baſe treachery of their hearts, then they murmure, then they repine, then they are impatient. As *David* when it was well with him, he thought his mountain was ſetled, *Pſal.*30.7. he could *never be moved,* but God did no ſooner hide himſelf, but then he was *troubled.* Thus *Peter,* he thought *though all men ſhould forſake him, yet he would not,* but when he comes to the triall; yea indeed before it was any great extremity, he forſaketh and denieth his Maſter. Now ſuch experiences of their falſe and weak hearts the godly have; Even as ſick men, when on the bed, think they are able to walk ſtrongly, but no ſooner do they riſe up, but their ſtrength preſently faileth them; muſt not this therefore put them into ſad perplexities, doubting what they are, and whether they are ſound in the main or no?

4. *Another occaſion of ſuch black temptations, is, the tenderneſſe of their hearts, avoiding the very appearance of all ſinne:* for ſeeing the Scripture requireth it, 1 *Theſ.*5.22. they are carefull not to touch this pitch leſt they be defiled; they do not only avoid evil, but the ſhew and the appearance of it: Now the godly being thus tenderly affected, its hard not to degenerate into ſcrupuloſity, and even ſlaviſh fears: As in tender and ſoft wood wormes are apt to breed, thus Chriſtians who have tender affections, have many times weak judgements, and do not fully underſtand that lawfull Evangelicall liberty which is allowed them, and the not knowing this breedeth many perplexities, and troubleſome thoughts within them, ſo that it is an happy thing, when a ſound minde and a tender heart are joyned together. A great judgement without tenderneſſe, many times works a ſinfull largeneſſe in mens wayes, it cauſeth ſuch a wide throat that can ſwallow down Camels, and a tender heart, without a ſound judicious minde, doth many times raiſe fear and doubts where there ought to be none, but both theſe together make an excellent temperament, even ad *pondus* as it were in the ſoul.

4. The tenderneſſe of their hearts.

5. *Another cauſe which makes the godly thus fear themſelves, is the ſlothfulneſſe and ſpirituall decayes they finde upon their*

5. The ſlothfulneſſe and ſpiri-

tuall decayes they finde in their souls.

souls: for as the Apostle urged, *that the giving heed to make their calling and election sure, would be by adding one grace to another,* 1 Pet. 1. *and abounding in all fruitfulnesse*; so a great cause of spirituall trouble, and fear of being utterly undone, is the barrennesse of our lives; That we are so unfruitfull, that our duties have no more life and fervency in them: Oh how often do the godly deserve that reproof Christ giveth the Church, *Remember from whence thou art fallen,* and strengthen the things that are ready to die, *Rev.* 3. Now then, as in winter there doth outwardly appear no difference between a dead tree and a living, both are without fruit and leaves: thus truly, between a barren and a slothfull Christian, and another dead in sinne, there seemeth to be little outward difference; yea its Gods way to chastise his peoples slothfulnesse, by absenting himself from them: Even as the mother sometimes leaveth her childe alone, or in the dark, to make it cry more earnestly after her: Thus when the Church was slothfull, and would not rise to let Christ in, knocking at the door, this made Christ withdraw himself for a while, which stirred up importunate longings after him again.

6.

Because of the infinite knowledge of God, as his all-seeing eye.

6. *Therefore they are thus sollicitous about themselves, because of the infinite knowledge of God and his all-seeing eye,* which knoweth more by them, then they can, and therefore they thus think; If I be so vile and loathsome in my own eyes, how much more must I be in Gods eye, who knoweth farre more corruption by me then I can by my self? The Apostle argued thus, *If our hearts condemn us, God is greater then our hearts:* and *Paul* said, *Though I know nothing by my self, yet am I not thereby justified, for it is God that judgeth,* 1 Cor. 4. 4. This is a remarkable place, though thou didst know no evil by thy self, didst not discover that wickednesse and filthinesse which thou doest, yet thou couldst not gather an inherent justification from thy own righteousnesse, because *its God that judgeth.* And *Eliphaz* though erring in his application, yet in the generall spake right, that none could be just and pure as his Maker, *for he charged even his Angels with folly,* Job 4. 18. Oh then they think, though this be true and good in my apprehension, yet God seeth faults when I cannot.

Lastly,

Laſtly, That which is no mean cauſe of the ſad fears of godly men in this particular, *is the ſad revolt, and deſperate apoſtaſie of thoſe who ſeemed eminent for Religion:* oh this makes them quake at the very heart; ſuch Starres fall from Heaven, what then will become of ſuch a clod of earth as I am! ſuch green trees burn, what then may dry trees expect! The Apoſtle *Paul* ſpeaking of *Hymeneus* and *Philetus* their apoſtacy, he ſaw how this would ſhake the godly; he addeth therefore by way of comfort, *The foundation of the Lord ſtandeth ſure*; ſo then, they finding in Scripture how farre even hypocrites and reprobates may go, this works a daily perplexity in their ſouls: and thus you have the cauſes of this ſad trouble on the godly mans ſoul.

Uſe is of Admonition, partly to the godly; Do not think thou art therefore undone, and no godly man was ever like thee becauſe thou art aſſaulted with ſuch doubts; Thou mayeſt *be a childe of light, and yet Walk in darkneſſe*, grace may be in thy heart and thou not know of it: Yea thou mayeſt cry out for the want of that which yet thou haſt. Nothing hath been a more ordinary temptation with the children of God, then to fear themſelves hypocrites and caſtawayes: Do not be diſcouraged in this thing, but wait on the Lord, and yet wait on him, he will at laſt cauſe light to ſhine out of darkneſſe. And

Secondly, Its partly for Admonition to ſinfull and wicked men, who bleſſe themſelves becauſe they never go bowed down with ſuch fears and doubts; They have no pangs either in life or death, all is at quiet with them, they have a good faith in Chriſt, and ſtrong hopes of ſalvation; Oh how much better were thy eſtate, if it had been more troubled and ſhaken: Oh fear leſt thy tormenting doubts and fears be reſerved for thee in hell.

SERM. XV.

Directions for a godly man that is afraid he is an Hypocrite.

PSAL. 19. 12.

Who can understand his errors? cleanse thou me from secret sinnes.

THE Doctrine that from these words we have begun to treat on, is,

That even godly men are sometimes sadly afflicted under these thoughts, That there is secret and unknown sinfulnesse in them; and therefore whiles they justifie themselves God may condemn them; *His thoughts are not as their thoughts*: and that observation of the Wise man, is like a thorn in their side; *Every mans way is right in his own eyes, but the Lord pondereth the heart*, Prov. 21.2. The grounds of this sad perplexity in a godly mans heart, we have discovered; It remaineth now, that having opened and searched the wound, we should prepare oyl or balme: Its the art of arts, to give speciall and sure receipts for so sad a disease. And

I. Consider there is a two-fold fear. A feat of holy diligence: And A slavish, tormenting disheartning fear.

First, This will be no mean way to quiet thy soul, if thou inform thy self of a two-fold fear or trouble, the one whereof is a duty, the other sinfull: The first is *a fear of holy diligence* and holy sollicitude in the use of all meanes; The other is *a slavish, tormenting and disheartning fear*, casting the heart down, and enfeebling of it through languishing and despondent thoughts: This distinction is of excellent use in this temptation, and here he that distinguisheth well, will quickly

teach

teach himſelf well, for the confounding of theſe two together puts a man into confuſion, and being in the dark, eateth poyſon for wholſome food.

For the firſt kinde of fear and trouble, *viz.* of diligence and carefullneſſe in the uſe of the means, with much jealouſie over our own hearts. The fear of diligence is,

Its Firſt, *A duty commanded by God,* Shouldſt thou not fear thy ſelf and watch over thy deceitfull heart, thou wouldeſt be guilty of a manifeſt ſinne, for thus the Apoſtle *Phil.*2.12. *Work out your ſalvation with fear and trembling.* We do not therefore blame thee, that all thy holineſſe and religious profeſſion is accompanied with a fear and trembling, but for the ſlaviſh tormenting and diſtracting thoughts that thou giveſt way to in this diſpoſition; Know then that thus farre it is a duty, that in all the exerciſes of grace and religion, there ſhould be a godly trembling upon thy heart; The Majeſty of God is ſo infinitely great with whom thou haſt to do; The weight of every duty is alſo exceeding great and of eternall concernment; The miſcarriage is ſo eaſie and ſo dangerous, that an holy trembling is a moſt comely and condecent diſpoſition for every godly man, eſpecially conſidering that Treaſure of grace he carrieth about with him, is daily laid in wait by ſubtle and crafty enemies, even thoſe ſpirituall wickedneſſes in high places: Doth not the Merchant with a carefull trembling obſerve his Ship fraughted with all he is worth, while the way was laid by crafty Pirates? and thus the godly being in continuall danger of open violence, or ſecret fraud, cannot but have an holy jealouſie and ſollicitous trembling about himſelf. 1. A Duty.

2. This holy jealouſie and godly trouble, is not only a duty but an excellent *corrector and qualifier of other graces,* which many times through our weakneſſe and corruption, we ſtretch into an extremity. All graces both in their preſence, and mutual cooperation, are of themſelves wonderfull helpfull one to another, but ſuch is our indiſcretion and ſpirituall unskillfullneſſe, that through an ill-managing we make them contradict one another. Thus how often while we beleeve in a promiſe and ſtabliſh our hearts therewith, are we ready 2. A corrector and qualifier of other graces.

to grow secure and negligent, so while we are commanded to rejoyce in the Lord, we are apt to forget these other duties of repentance, self-deniall, and humility; Now an holy trembling is the seasoning as it were of all other graces. It's the salt in the Sacrifice. Hence *Psa.* 2. *Rejoyce with trembling*, and the Christians did walk in *fear, and in the joy of the holy Ghost*, Act. 9.31. All that security and loosenesse, or presumption, that may be apt to breed in the godly, this doth excellently correct, this doth admirably eat out the rotten flesh; That as the Maid who heard *Peters* voice went running in with great joy, and yet great fear and amazement also; so the people of God by this godly trembling have an excellent mixture: Here is the composition of heat and moisture, of coldnesse and drinesse, and so there is no danger of miscarriage.

3. And a speciall Antidote against sinne.

3. This godly trembling is not onely a duty, a corrector of exorbitances, but also a *speciall preserver and antidote against all future sins. Blessed is the man that feareth alwaies*, Pro. 28. *The fear of the Lord is the beginning of Wisedom: Be not high-minded but fear*, Rom. 11.20. so that the godly trouble and fear which is upon thee, if well ordered, would be the great means to keep thee from all hypocrisie and apostacy. Hence the promise of perseverance to the godly is accomplished by working fear, *I will put my fear in their hearts that they shall not depart from me*, Jer. 32.40. There are poisonous things when corrected and ordered by art, do become of soveraign use and efficacy: Thus here, all those pangs and troubles of soul about thy hypocrisie and falshood of heart, if wisely ordered, would certainly keep thee from falling: Therefore make much and encourage all godly trembling, and jealousie about thy self. But as for the second kinde of fears, which are distracting, disponding, and tormenting of thee, These thou art to avoid and fly from, as being the immediate products of thy own black heart, and the Prince of that black darknesse in hell. For

But the slavish tormenting fears thou art to avoid. For

1. They are sins.

First, *They are sins*, and so are offending of God and endangering thy soul. All doubtings and distracting thoughts are acts of unbelief, and so contrary to that most excellent

and

and choice grace of faith, and now according to that Rule, *Illa privatio est pessima, cujus habitus est optimus*, that is the worst privation whose habit is the best, and thus it is here, those doubts and tormenting fears within thee, they are contrary to faith, *Fear not but beleeve*, said our Saviour, *Luke* 8. 18. and so μετεωρίζειν and διακρίζειν *to be tossed up and down* like a meteor, or to be a two-minded man, like one that knoweth not whether to go this way or that way, are made opposites to beleeving; and thus *Jam.* 1. the δίψυχος ἀνὴρ, *the double-minded man*, the two-souled man is made contrary to him that beleeveth, and such an one is said to be *unconstant in all his waies*, and compared to the wave of the Sea, that sometimes is tossed up towards heaven, sometimes swallowed up by the earth, oh then know, it's a very grieevous sin, and greatly dishonouring of God to walk with such tormenting troubles; Thou art gone beyond thy bounds, thy honey is turned into gall, when once thy troubles do thus far prevail over thee.

2. *These perplexing fears and troubles, they are not only a sin but a misery*, and an heavy affliction, and wilt thou be so foolish as wilfully to keep such an heavy burthen upon thy soul? *David* how often did he chide his soul when it was cast down and disquieted within him? He would rub himself to good warmth and heat, after he had been in these qualms and soundings; It's made a curse by God, *to eat their bread with fear, and to drink with astonishment:* It was *Cains* mark of Gods displeasure upon him, to go up and down trembling: *Pashur* that malicious Priest against *Jeremiah* was called *Magor Missabib*, Jer. 20. 3. Fear or trembling encompassing him round about; Oh then if these perplexing fears and troublesome thoughts be such an heavy misery and burthen, do not thou give way to them; Wilt thou at the same time be miserable and sin also? that is a twofold misery.

2. They are a misery.

3. *They are not only unprofitable, but very much stopping and hindring those very good things we would have:* All fear in the immoderacy of it doth indispose and unfit for any duty: Hence the Scripture saith it makes *weak hands* and *feeble knees*, which are the peculiar instruments of motion and operation;

3. Hinderers of good things.

Take

Take a mans hands and his feet away, he is a sluggish log, rather then a man; yet fear doth not only cut off the thumbs and toes, as was done to *Adonibezek*, but the very hands and legs; Now then, if so be these sinful dejections and troublesome thoughts do more disorder and indispose thee, put thee farther off from all the means of sincerity and truth of grace: thou art to be the more carefull to kill these young cockatrices in the very shell. It's far better with *Esther* to venture into the presence of this great King of Heaven, then to be alwaies perplexed in doubts, Whether thou shalt be received or no. *Nimis timidus est* (said *Seneca*) *qui mallet semper pendere, quam semel credere:* It's better with *Job* to say, *Though he kill me I will trust in him*, Job 13.15. then alwaies to be complaining, *Why hath the Lord forsaken? and will he be gracious no more?* Consider then with thy self, what furtherance and help do these dejected fears vouchsafe to thee? They do *movere*, but do they *promovere?* There is a troubling of thy soul, but doth an Angel or rather the Spirit of God come down in them, and cause healing of thy soul? This will be of some good consequence; otherwise to spend thy strength, and to weary thy self in these perplexed thoughts, and to get no spirituall advantage thereby, is wilfully to keep thy self in the tearing briars, and not to be willing to get out.

4. And are endlesse.

4. *These dejecting fears and perplexing doubts, they are endlesse.* They become like the sand on the sea-shore, you cannot tell how to number them; you heard, a *double-minded man*, who is the not beleever, *is unconstant in all his waies.* He is like the *Dove* that went out before the waters were dried up, there was no dry place to stand upon; By what reason thou entertainest one perplexing doubt, thou maist do another, and then another, and still another, till thou have no bottome. That as it is in the doctrine of faith, when a man giveth way to dispute sceptically of all things, and doth not beleeve in any thing, This man hath no center, no bottome to stand upon, he thinketh at last there is no truth, no Church, no Ordinances, yea, and no God; so it is for the practise of godlinesse, if thou beginnest to question

ſtion this work of grace and that work of grace in thee, fear at laſt leſt thou fall into ſuch deeps, that thou canſt not ſwim out; leſt thou be like the *Iſraelites*, that went backwards and forwards, and forwards and backwards, and ſo come ſhort of *Canaan*: And this may ſuffice for the firſt particular, which hath ſeverall branches in it to direct thee about this temptation.

II. Conſider whether thou liveſt in any known ſin, &c.

But ſecondly, Art thou caſt down leſt thou be an hypocrite, and knoweſt not the worſt by thy ſelf? *Then conſider whether thou liveſt in any known ſinne, or in the neglect of any known duty*, and if thou canſt not upon a diligent ſearch finde any default in either of theſe, then know that an habituall or generall repentance for undiſcovered ſinnes, is all that God requireth: an expreſſe, formall, particular bewailing of ſuch hidden ſinnes, is not required by God. And this courſe you ſee *David* taking to quiet his ſoul: firſt he crieth out in a ſad pang, *Who can underſtand his errors?* What then (*David?*) if none can, muſt we therefore perpetually torment our ſelves with perplexing doubts, muſt we therefore be alwayes kept upon the rack? No: *David* ſheweth us a more excellent way, *Cleanſe me from ſecret ſinnes.* By cleanſing, is meant *juſtification* and *pardoning*, as Expoſitors agree. But how can there be clenſing or pardon, where there is not repentance? and how can there be repentance of ſinne, if it be ſecret and hidden to a mans knowledge? Yes: though there cannot be a formall, expreſſe repentance, yet a generall and habituall one there may be. If therefore thou haſt this plain and tender preparation of heart, that if any thing be found out to be a ſinne, that thou doeſt not yet know, thou wouldſt abhorre it: and if any thing be manifeſted to be a duty thou art not yet convinced of, thou wouldſt willingly embrace it; this is a good evidence and a ſure ſign for thee to gather the uprightneſſe of thy heart for the main, though there may be farre more corruption in thee then ever thou didſt yet finde out. Therefore *Elihu* preſt a ſincere heart in theſe words, *Job* 34.31,32. *I have ſinned, teach thou me; and if I have offended, I will do ſo no more.* Here is but an If I have ſinned, If I have offended; and yet this purpoſed and reſolved repen-

tance for sinne, when made manifest, is enough. So then, suffer not thy self to be tossed up and down, but ask thy soul, Oh my soul, why art thou thus filled with troubles in thee, why art thou afraid thou art cast away? Is there any known gross sinne thou doest live in, any necessary duty thou doest omit? Art thou not thus affected, That there is no secret or hidden corruption in thee, but thou wouldst rejoyce to finde out, and willingly to sacrifice it? If thou canst say thus, Behold I bring thee the glad tydings of salvation; It cannot be that that ship should perish, wherein Christ is, or that soul be damned, where Christ doth thus dwell.

III. Thy very jealousies and divided thoughts, argue thee to be in a good estate.

Thirdly, Thou art greatly afflicted and tempted lest thou be an hypocrite, a castaway, *Those very jealousies and divided thoughts of thine, are a plain argument to the contrary.* Every mans way naturally is clean in his own eye; If therefore thou art foul and loathsome in thy own eyes, here is more then nature here; Every man by nature is a Pygmaleon, falls in love with himself: as *Laodicea, that* said *she was rich, and full, and wanted nothing*, Rev. 3. when indeed *she was naked, and miserable, and wanted all things.* Its grace and nothing but grace that complains of sinne; its sincerity and nothing else which bewaileth hypocrisie; for out of the same fountain cannot come bitter and sweet; especially when thou doest not only bewail grosse hypocrisie, but heart-hypocrisie and such secret hidden sinnes, that God only and thy own soul knoweth: Therefore its not the presence of hypocrisie, makes thee an hypocrite, no more then the presence of unbelief makes a man presently an unbeliever, but the *dominion* and *prevalency* of it. *Let not sinne reign in your mortall body.* Let not hypocrisie and guile reign in your heart. It will be there do what you can; expect no more to have a soul without some defilements, then a body without some pains and aches: If they be in thee by way of conflict and combate, thou art not a servant to them, and so not overcome by them. This very particular is enough to stay the bleeding of thy fainting soul. If I be an hypocrite, why am I afraid of it, why do I bewail it? there was never any guilefull man in the Scripture that did so.

Lastly,

Laſtly, Art thou much dejected in theſe thoughts, thou mayeſt be farre worſe then thou thinkeſt of, and ſo meet with hell at laſt, when thou didſt hope for Heaven. Then ſet upon theſe duties:

IV. Set upon theſe Duties.

1. Pray earneſtly to God, that he would diſcover thy ſelf unto thy ſelf, &c.

1. *Betake thy ſelf to earneſt prayer, that God would diſcover thy ſelf to thy ſelf*; that he would *create truth in thy inward parts*, that he would give thee a more plain, ſingle and ſincere heart. This fervent prayer is an antidote againſt all temptations: *Is any man afflicted? let him pray.* This is the key to open Heaven gates: Reſolve, Lord, whatſoever I fear, whatſoever becomes of me, I will not give over praying; though I periſh, I will periſh praying; and be ſure, this importunate inceſſant prayer, will bring all to a good end.

2. Let this temptation make thee more watchfull and diligent.

2. Let this temptation make thee more watchfull, more diligent; who knowes but that God for this very end hath brought thee into all this black darkneſſe, ſo that thou mayeſt be more watchfull, diligent, fervent and active againſt thy own heart, the world and devil, then thou haſt been: *What I ſay unto you, I ſay unto all, watch*, Mat. 24 42. Mat. 26. 41. This is a duty again and again preſſed.

3. Act faith in Chriſt for ſanctifying and healing of thee.

3. *Let faith have its perfect work in applying of Chriſt for the ſanctifying and healing of thee:* If thou canſt but touch him by faith, that flux of blood will ceaſe; Its faith makes us partakers of the Olive tree, its that which bringeth Chriſt to dwell in thy heart. Therefore, if thou findeſt thy hypocriſie, thy weakneſſes, and feareſt every thing in thee ariſeth of this trembling condition, claſpe about Chriſt: how can there be light in thee without this Sunne? *Chriſt is the truth*, and if thou wouldeſt have truth, fly to him; it will make thee of a ſpirit like his, the Dove ſhall deſcend on thee; as in his heart and mouth, ſo neither in thine, will there be found any guile.

Uſe of Inſtruction to the godly, not to walk in ſuch dejections of minde; Who may have comfort and peace, if thou have not? *The joy of the Lord is thy ſtrength*, Do not caſt thy ſelf into deep gulfs and endleſſe labyrinths: if thou canſt not underſtand all thy errors, then pray, that God would cleanſe thee from ſecret ſinnes.

Use 2. To instruct us in this particular. That those (many times) who are much troubled about their estate, may be very blessed and happy: Again, Those that have much security and quietnesse of spirit, may be very cursed and miserable. Do not condemn the godly man, *who hath no rest in his bones, and who hath the arrowes of the Almighty stuck fast in him*: and again account not that man happy, *who eateth, and drinketh, and riseth up to play*; and saith, *to morow shall be as this day*. Oh stay till the day of death, till the day of judgement, and then take notice of the horror and condemnation that will fall upon such secure sinners: oh pray, Put me in fear O Lord, that I may know my self to be a sinner.

Serm. XVI.

Shewing how hard it is to be acquainted with the Corruptions and Errors of our Hearts and Lives, and the Grounds of it.

Psal. 19. 12.

Who can understand his errors? cleanse thou me from secret sinnes.

Hitherto we have handled that practicall Case, which is so apt to overwhelme many of Gods children, *viz. That there may be, yea and is more sinfulnesse in their hearts then they can ever dive into, and therefore they are afraid they shall be found in the number of hypocrites.* Howsoever the secure and presumptuous

preſumptuous men of the world, think this a needleſſe ſcruple, yet thoſe that fear God, have in this very particular great diviſions of heart; and we ſee here *David* though a great Stateſman, and bleſſed with mighty ſucceſſe in the world, hath his private retirements about this practicall doubt; and he that did not fear the face of his ſtouteſt enemy, is afraid of the unknown corruption of his ſoul: the ſtrong holds and ſecret ſtratagems of his enemies, do not ſo much terrifie him, as the perfidious luſts of his own ſoul.

This being diſpatched, I proceed further to dig out more gold from this rich mine: and the next practicall Truth I ſhall obſerve is;

Obſerv. That its a difficult thing to finde out the corruptions and errors of our hearts and lives.

That it is a very hard and difficult thing to be acquainted with the corruptions and errors of our hearts and lives. Learned men ſay about naturall things, That we are ignorant of farre more things then we know, but this is much more true of the windings and crafty turnings of our hearts within us, onely in thoſe naturall they commend a *docta ignorantia*, a learned ignorance; but comparing the errors and luſts of our ſouls, all ignorance is ſinfull and blameworthy. Yea it is ſo hard to know the errors we are guilty of, that the greateſt part of men, are ſo farre ſeduced, that they take contraries for contraries, black for white, darkneſſe for light; the worſt eſtate which is upon the very borders of hell, for the beſt, as bordering upon Heaven: *Solomon* a wiſe man obſerved it, *Every mans way is right in his own eyes, but God pondereth the heart*, Prov. 16. 2. How then can we expect repentance and converſion from men? How can we look, that men with the prodigall, ſhould ariſe and go to God, bewailing their ſinnes againſt Heaven and earth, when they think all is well and right; and this was the deſperate eſtate of *Laodicea*, *She ſaid ſhe was rich, and full, and wanted nothing*, when indeed *ſhe was poor, and miſerable, and wanted all things*, Rev. 2. A deſperate eſtate I call this, becauſe *nulli ſunt magis deſperati, quã qui minus ſunt deſperantes*, None are more deſperate, then thoſe who have not an holy deſpair in themſelves, and in their own worth: It was one of *Hippocrates* his Aphoriſmes, σφαλερὸν ἡ ἐυεξία, an high degree of excellent health is dangerous: Even

as great calmes forego storms at sea, and earthquakes in the earth: And thus for a man to walk with high confidence, and great ease and quietnesse of soul, as if all were well with him, argueth him neer destruction; these are sudden lightenings before death: Oh what a wofull condition is it for a man at the same time to be blessing himself, and God abhorring of him, while thou art saying: Soul take thine ease; God to be commanding the devils to take thy soul, yet in this condition most live.

To open this, let us consider, whence it doth arise that its so very difficult to be acquainted with our own errors and sinnes.

1. Because man is naturally prone to make himself the rule of good and evil.

And first, *Because man is naturally prone to make himself the rule of good and evil*, that is good either in himself or others, and that is bad either in himself or others, which he approveth of or disproveth: men judge either as they are led with love or hatred, and they love and hate, even as their corrupt wills and lusts do affect them; *stat pro ratione voluntas*, and *pro justo* and *æquo* also; now this is very great iniquity, that man who is wholly corrupted, and hath no righteousnesse or holinesse in him, should yet make himself the measure and rule of all righteousnesse. Its impossible then that ever any man should understand the errors of his wayes, as long as he mistakes in this fundamentall. He doth not go to be regulated and tried by the Word, but he takes the measure of his own heart and meeteth every thing by that. Yea this advance of our selves, as an universall standard to weigh all things by, God complaineth of as extended to himself, *Psal.*50. *Thou thoughtest I was such an one as thy self.* Oh horrible delusion, how can man ever come to know himself, who is apt to make a God like himself? that what he loveth, he thinks God loveth; as if God were to be after his likenesse, and not he after Gods likenesse; and truly, this sour leaven is in every mans breast, you cannot perswade him that God is angry with him, that God hateth his wayes, that God will damn him for those sinnes he liveth in: No, he *thinketh God to be such an one, like himself:* and as a man that looks through red or green glasse, thinks ever object is of that colour the glasse

glaſſe is: ſo it is here, They think every thing in God, to be according to what is in them; and hence alſo all the Scripture they make to be a book after their own heart; they put what gloſſe and interpretation they will upon it, and thus by it they encourage themſelves in their wicked way: Therefore till this rotten fleſh be eaten out, never expect that a man ſhould be healed of his dangerous wounds.

2. *Therefore its hard to be acquainted with all the errors of his heart, becauſe there are the firſt motions of ſinne, which riſe up in our ſouls antecedently to our own reaſon, and Will, and conſent many times, and therefore like the motes in the aire, are very indiſcernable.* Theſe motions which may be called indeliberate, and in ſome ſenſe involuntary, the Schoolmen call *motus primò primi*; The firſt products and immediate iſſues of the ſoul, which ariſe like a multitude of graſhoppers upon the heart; that as ſome Philoſophers ſay, *Objecta ſemper radiant*, objects do alwayes irradiate *ſpecies*, which yet are not diſcernable: ſo the heart of a man is never quiet, but alwayes in motions, and thoſe immoderate and ſinfull for the moſt part: As the naturall man is alwayes in motion, ſo the heart of a man ſpiritually conſidered, is alwayes in agitation; Its a mill alwayes grinding. Now thoſe thoughts and motions, which are ſo ſudden, indeliberate, and before or againſt our conſent, who can reckon up theſe any more then the ſand of the ſea ſhore! The Papiſts indeed deny they are ſinnes, unleſſe conſented unto; they grant them to be the effects of ſinne, and ſometimes cauſes of ſinne, but not ſinnes themſelves: According to them they are like the money put into *Joſephs* brethrens ſacks, they were much troubled at it, but becauſe it came there without their knowledge or conſent, it was not their ſinne; thus they ſpeak of theſe firſt motions and ſtirrings of heart: But *Paul*, Rom. 7.7. teacheth other divinity, bewailing and groaning under ſuch motions, though not conſented to lye in him, and he calls them ſinnes very often in that Chapter, and that ſinnes formally, becauſe contrary to the holy and pure Law of God, and ſinnes that were to be mortified and crucified; ſo then, if thoſe ſtirrings and motions of heart, which ariſe ſo many thouſands in a moment almoſt, are

2. Becauſe in the heart are the firſt motions of ſinne.

for

for the most part all of them sinnes (for if the fountain be polluted, the streams must be:) Who may not cry out with *David*, O Lord, I cannot understand my errors!

3. Because of the sinfull and inordinate self-love which adhereth to every man.

3. *Its hard to know and to be acquainted with all our sinnes, because of that sinfull and immoderate self-love, which adhereth to every man,* as Ivy to the tree, never leaving it, till it hath consumed and damned a man. This self-love *covereth a multitude of sinnes*, in an evil sense, as compassionate love doth in a good sense: The Apostle makes self-love, the first in the front of that army of rebellious sinnes against God, *There shall come dangerous times, men shall be lovers of themselves*, 2 Tim. 3. 2. Therefore our Saviour layeth it down as a fundamentall qualification to his Disciple, *He must deny himself*, Mark. 8. 34. *yea he must lose himself*, Now a mans judgement, affections, aimes, interest, will and profit, these are all part of that self a man must deny. Self-love hath its dreams as well as carnall love, faining to it self such goodnesse, and such happinesse as can be desired, but (alas) both they and their goodnesse are but painted sepulchers; How then should that man believe any evil by himself, who is perswaded only of good in himself? To such as these are, the ministry though never so powerfull, is most unprofitable, because their self-love hinders them from application of all those threatnings and cursings in the Law, which do indeed belong to them; this is the brazen wall that beateth back the strongest arrow taken out of Gods quiver; self-love hath quite besotted him, he seeth, he thinketh, he loveth, nothing but himself; even as that Antipheron *Aristotle* speaks of, who by weakness of his eyes, had the reflexion of himself in the aire, as others have upon a looking-glasse, so that all the day long, still he saw himself. If therefore thou wouldst ever come to know how vile and loathsome thou art, root out that self-love, as the great jugler that casts a mist before thy eyes.

4. Heresies and such sins as are chiefly seated in the head and under-

4. *Those sinnes which are Idolatries and heresies, and all such as are seated chiefly in the understanding, these are hardly discovered:* The eye that seeth all other things, yet doth not see it self, how much lesse when its ill affected with humours? How can a man understand his errors, when his errors are his

underſtanding? and therefore in this reſpect, hereſies and errors, and all intellectuall ſinnes, are worſe then groſſe, notorious ſinnes (whatſoever may be ſaid in other reſpects) *viz.* their cure is more difficult; its farre more difficult to convince ſuch a man though erring damnably, then a preſent ungodly man; and the reaſon is, becauſe *his eye is dark, and then the whole body muſt be very dark. Hactenus ignorantiam meam ignoravi*, ſaid *Seneca*; Hitherto I was ignorant of my ignorance; and truly ſo may all thoſe ſay, who are led aſide by the errors of the ungodly, Hitherto I was ignorant of the blaſphemy, of the Idolatry, of the damnable errors I was ſeduced by. Eccleſiaſticall Hiſtory telleth us of *Aetius* ſirnamed the wicked, becauſe of his many blaſphemous and arrogant opinions, that this was uſually his proud ſaying, *He knew what God was; yea he knew God as well as he knew himſelf:* Oh horrible impudence, its an argument he neither knew God or himſelf: So that the Counſell which Chriſt gave the Church, is admirably neceſſary for all ſorts of perſons, *To buy eye-ſalve*, that their underſtandings being enlightned, and mindes tranſformed, they may *know the good and perfect will of God.* Oh pray to God, that thou mayeſt be acquainted with every falſe way, that thy feet do wander in.

ſtanding, are very hardly diſcovered to a mans ſelf.

5. *Its hard to underſtand our errors, becauſe of earthly and worldly profit, which many times come to us by our ſinnes.* Let our Saviour ſpeak in never ſo convincing a manner to the Phariſees, yet they being covetous will mock and deride him, *Luk.* 16.14. It was not for their earthly profit and outward greatneſſe to believe thoſe things Chriſt preached: and thus though the Miniſters of the Goſpel charme never ſo wiſely to the Pope of *Rome* and his devoted party, they cannot but ſtop their ears, for its to throw down his worldly advantages: As therefore any duſt blown into the eyes, doth preſently hinder the ſight, ſo any earthly or worldly conſideration doth eaſily turn a mans judgement. This clay the world puts upon our eyes, will not like that of our Saviours, help us to ſight, but rather put it cleer out: Love to a mans profit and inordinate deſire of gain, will make a man commit ſad and ſoul-waſting ſinnes, and yet for the while at leſt, the

5. Its hard to underſtand our error, becauſe of earthly profit.

party offending take no notice of them.

6. And the pleasures and delights of sinne.

6. *As earthly profits, so pleasures and the delight of sinne, they do wonderfully bribe the judgement*; and its very hard to perswade a man, that those things wherein his desires and pleasures are seated, they are sinnes; a man will dispute much, and argue very many fair pretences, ere the pleasures of sinne and himself shall part so easie: Like the masty dog, they have tasted of the sweetnesse of the blood, and you may as soon kill them as separate them: Its hard keeping in the candle, when damps and moist vapours do once begin to rise where men are digging; and its no lesse difficult to keep up the lamp of a mans faith and spirituall wisedom, when these foggy vapours, these bruitish pleasures of sinne do once ascend up. To understand our errors, doth require reflexion upon our acts; now a beast cannot reflect upon its acts, it doth not know it seeth or it smells; and the more beastly any sins are, the more devoid they make us of all understanding: Therefore the Scripture saith, *Wine and Women take away the heart, Hose* 4.11. remove all wisedom and knowledge from a man.

7. Also it proceeds from custom and universality in a way of sinne.

7. *Education, custom and universality in any way of sinne, doth greatly hinder a man from understanding his errors:* What made the Idolaters, what makes all superstitious and erroneous men, to account all their idolatry and corruption of worship no sinne? a great cause of this is education and universality; the commonnesse of a sinne seems to be argument good enough to justifie it: Its asserted by many learned men, that the polygamy of the Patriarchs and others in the old Testament was a sinne, because directly against the first institution of marriage, *They two shall be one flesh:* But if this be so, then the great doubt is, Why the godly men who had more wives then one, did not repent of this sinne, why did they not bewail it? and its answered; It was the sinne of the age and the time, even all through custom had fallen into it, and so they did not understand their errors though very foul.

8. From Satans delusions.

8. *The devil in some part prevailing over the godly, doth many times so delude them, that even fouler sinnes are not understood by them:* We see in *Adam* and *Eve*, though created with perfect

fect knowledge, yet the devil did inſinuate himſelf; and it hath exerciſed Divines to ſhew wherein the error or ſinne of *Adam* did begin, whether in his will or underſtanding; ſo then, if he could delude him, no marvell if Satan now by his ſubtle methods and crafty inſinuations he hath, can do as his inſtruments: juglers and wizards do raiſe up apparitions and the ſhew of things, for the things themſelves.

9. *Its hard to underſtand our errors, becauſe of the multitude of them:* They are ſo great, the number of them ſo vaſt, that they cannot remember all, or take notice of all; and this may be a great part of *Davids* meaning, *Who can underſtand?* Who can remember, know and take notice of them, they are ſuch a numberleſſe number as we ſay! and therefore *David* in other places compareth them to the *hairs of his head.* Are *Davids* ſinnes ſo many, and are thine leſſe? Oh this meditation ſhould even ſwallow us up with fear and trembling: There are ſuch armies, ſuch companies of luſts alwayes ariſing from me, that I am a very burden and terror to my ſelf.

9. Becauſe of the multitude of them.

Laſtly, *Its hard to underſtand, as the quality, ſo the quantity of them,* all the circumſtances that do aggravate them: Oh ſhouldſt thou ſit down and aggravate every ſinne thou haſt committed from all the circumſtances of it, even the leaſt ſin will at laſt ariſe to ſuch a greatneſſe, that it will overwhelm.

11. Becauſe of the quality of them.

Uſe of Admonition, Not to be high-minded, or preſumptuouſly to juſtifie thy ſelf: for doth a *David,* who ſtudieth the Law of God day and night, that often prayeth to God, that he would ſearch and try his heart, doth he yet complain that he knowes his ſinnes but in part, that there is much corruption kept ſecret from him? With what greater grief then, and ſadder fears ſhouldſt thou utter this complaint, *Who can underſtand his errors?* Oh take heed of this ſelf-love, this ſelf-flattery, that wilt ſee nothing, and hear of nothing in thy ſelf, but what is good and laudable. Well, know for all thy hidings and coverings, the day is coming, when all hidden things of the heart ſhall be manifeſted.

Sect. IV.

Of Morall and Practicall Errors.

Serm. XVII.

That all Sinnes and transgressions are damnable Heresies.

Psal. 19. 12.

Who can understand his errors? cleanse thou me from secret sinnes.

THe next practicall and wholesome Truth we shall consider and treat of, is from the Title and name which *David* giveth to sinne; He calls sinnes *Errors*: This is a metaphor from the bodily motion, when a mans foot steps awry out of the plain way into some dangerous pit; or from those vagabonds, who wander up and down from place to place, having no setled place; and truly such a wandring rover is every wicked man; He hath no setled foundation for any comfort or peace, but shifteth up and down, and if he can get some present ease, he careth for no more, never looking to the future. The expressing of sinne under the notion of *error*, doth very well answer the greek words for sinne, especially those two, ἁμαρτὶα and παράβασις, ἁμαρτία is properly in the Archer when he misseth the mark he shoots at; and to this also the

Hebrew

Hebrew word anſwereth, and παράβασις which ſignifieth as a Critick noteth, not ſo much a going beyond the precept, as a careleſſe and negligent paſſing by, not regarding bounds that are ſet. As the Scripture doth here call them errors, ſo all ſinnes are called, *Heb*,9.7. ἀγνοήματα; The High-Prieſt offered once a year for the errors or ignorance of the people; ſo that there is no man who committeth any ſinne, but in that reſpect he doth grievouſly and dangerouſly erre, and that not in outward worldly matters, but in eternall and everlaſting concernments.

Doct. *That all ſinnes and tranſgreſſions, they are the dangerous and damnable errors of men.* Though they rejoyce in their pleaſures and profits, and condemn the generation of the godly for unwiſe and fooliſh men, who will not *runne into the ſame exceſſe of riot* as they do, yet indeed they are only in an error; and therefore the Scripture doth ſo often call wicked men *fools*, and that rich glutton, who had all the good things of this life, at laſt he is called *a fool*, and for his ſhort pleaſures is thrown into eternall torments.

Doct. All Sinnes are damanable Errors.

To open this Point, conſider *that our errors, which are alſo ſinnes, be of two ſorts*; ſome are meerly *intellectuall* in our underſtanding, whereby we judge falſhood for truth, and truth for falſhood: others are *morall* and *practicall*, whereby in our actions we turn aſide from the true and right rule: now the moſt common application of the word *error*, with us, is to ſinnes of the firſt kinde: we in a ſtrict ſenſe do for the moſt part call them errors, which are corrupt opinions in the underſtanding; but the Scripture doth very frequently apply it to practicall ſinnes, and to the iniquity of our wayes; ſo that we are not only to cry down errors of judgement, but errors of mens lives; Not only the opinion of Free-will, of univerſall Redemption, but thy drunkenneſſe, thy ſwearing, &c. theſe are errors alſo: and truly he that is upright in heart, and deſireth to walk impartially, doth mourn for the toleration and licentiouſneſſe of both theſe kindes of errors; It grieveth him, that the Scripture way is not taken, to ſtop the courſe both of errors of judgement, aud alſo errors of mens converſation.

Errors are of two ſorts.

2. *Conſider that there is no man ſinnes, but he hath ſome kinde of error, or ignorance in his underſtanding at that time,* as to ſpeak more according to School Divinity; There are three kindes of defect in the uuderſtanding, and one of theſe is alwayes preſent when a man doth ſinne, inſomuch that its a received opinion, that *omnis peccans, eſt ignorans,* every ſinner hath ignorance in his minde; yea *Socrates* and others went ſo farre, as to ſay, that *virtus* was nothing but *ſcientia,* virtue was knowledge; and they called no man *doctus vir,* but who was a good man: thus they thought, that every man did ſinne for want of knowledge: But *Ariſtotle* did well ſhew the falſhood of this, and yet grants alſo ſome defect of the minde, in every one that ſinneth.

First, *Therefore there is error,* and that is properly an act of the judgement, when we do judge ſuch things lawfully to be done as are unlawfull, ſuch things good, as are very bad: now this is not in all ſinne, for how many do judge their adulteries, their voluptuous pleaſures, and unjuſt dealings, to be ſinfull and againſt Gods word! yea they many times are troubled about them, and bewail them bitterly, though they cannot overcome them: This error therefore of judgement is moſt commonly ſeen in doctrinall Points, yea and ſometimes men are given up to ſuch corrupt judgements, that they do plead for and maintain ſuch ſinnes as are againſt the very light of nature, and the common rules of righteouſneſſe acknowledged by all men: This I acknowledge is an heavy judgement, when men are delivered up *to beleeve a lye: that have eyes but cannot ſee, and hearts but cannot underſtand*; Theſe men have upon their hearts that *atra nubes,* the black dark cloud the Poet ſpeaks of: It was the Jews caſe, who had a vail upon their hearts,

No mans ſins but from error or ignorance.

Secondly, *There is ignorance, When We do not know the matter that is to be done,* and that is either groſſe, which doth wholly darken a mans underſtanding, ſo that a man hath his eyes quite put out, or elſe its affected ignorance, when a man doth wilfully affect and deſire ignorance, that ſo he may not know what he ought to do; as thoſe that did *ſtop their ears, that they might not hear the charmer, though he charmed never ſo wiſely.*

wiſely. The Schoolmen ſpeak of an invincible ignorance, which they ſay, doth wholly excuſe from ſinne; which is then, when a man though he ſhould uſe all his endeavour and power, yet he were not able to remove it: but according to Scripture, even he that *doth not know his Maſters will, ſhall be beaten,* though he that *knew it, and did it not,* ſhall have *greater ſtripes,* Luk. 12.47. Its not ignorance or involuntarineſſe that makes a ſinne, but the τὸ ἀνομον the tranſgreſſion of a Law; if therefore it be an ignorance of what we ought to know, whether it be vincible or invincible, its all one, its our ſinne that we do not know it; indeed a meer neſciency of many things we are not bound to know is no ſinne, for that was in *Adam,* while in eſtate of holineſſe, and is ſtill in the very Angels, becauſe they do not know all things; but ignorance of what we ought to know is alwayes a ſinne.

Now this ignorance one way or other, is for the moſt part in every ſinner; His underſtanding is deſtitute of that knowledge, whereby he might be guided to better wayes; *Father forgive them for they know not what they do,* Luk. 23.34. eſpecially there is notice to be taken of two more kindes of knowledge in matter of ſinning: There is a knowledge in the generall, or a bare ſpeculative knowledge, and there is a particular practicall knowledge *pro hic & nunc,* whereby we know what is to be done by us at this time: Now there are thouſands of ſinners, that in the generall know they ought not to do what they do; They have a bare ſpeculative judgement, condemning thoſe wayes they live in; but then for the particular, effectual application of their knowledge, to make them reform, that they want. Therefore the Scripture ſpeaks of wicked men, as thoſe that *know not God,* and *have no underſtanding at all,* becauſe the knowledge they have is only generall, it doth not put them upon practiſe, which is the end of all knowledge in divinity, and that which doth not attain its end, is as good as nothing at all. Again, *There is another diſtinction of knowledge,* its either *habituall* or *actuall*; *Habituall* is, when a man hath the principle of knowledge and underſtanding within him; *Actuall* is, when a man puts it forth into its proper uſe; Now there are many who have

habituall

habituall knowledge, but want *actuall*; as a man in a dream, or in drunkenneſſe, or in madneſſe, theſe have the principles of knowledge within them, but there is an obſtruction of the uſe of this knowledge; and moſt wicked men are thus aſleep in their ſinnes, they are thus drunken with their luſts: You wonder, Oh how can ſuch a man, that knowes ſuch wayes to be ſinnes, that readeth the Scripture, that heareth ſo much, oh how can he ever be found committing ſuch and ſuch ſins againſt God! Wonder not, for he is in a ſleep, in a drunkenneſſe, in a *delirium* or mad fit, he is out of his wits for that time; for its ſaid of the Prodigall, upon his repentance, that *he came to himſelf*; and the Scripture word of admonition is excellent, νουθεσία, as much as putting a minde and reaſon into a man again; ſo that you ſee even thoſe men who have great knowledge, yet do erre while they ſinne, becauſe they want that *particular actuall* knowledge, which would not only be *lux* but *calor* alſo in their hearts; not light only, but heat alſo. And thus much for the ſecond ground of all mens ſinnes.

The third and laſt, is inconſideration, or want of diligent and ſtedfaſt attendance unto what we do, and truly where there is a cleer judgement, and knowledge ſufficient, yet men are hurried away through the deceitfullneſſe of ſinne, becauſe they do not ſeriouſly and diligently conſider thoſe many arguments, which might make them keep off from all iniquity. The Scripture layeth them down for the foundation of mens tranſgreſſions, and ſo their calamities. *Oh conſider this, all ye that forget God*, Pſal. 50. And the Apoſtle to *Timothy*, 2 Tim. 2. 7. *Conſider what I ſay*. In *Ezekiel*, the firſt ſtep to a wicked mans converſion is, *if he conſider and turn from his evil way*: So that inconſtancy, or inconſideration is that which throwes a man into ruine; yea ſinne in *Adam* and *Eve* could come no other way but by *inadvertency*, for there was no blindeneſſe in their judgement, or crookedneſſe in their will, only a *mutability*. Thus if we go to the head from whence all the muddy ſtreams of impiety do flow, it will be one of theſe three; either *error*, *ignorance*, or *inconſideration*; but becauſe this may be too ſcholaſticall a diſpute about

ſinne,

ſinne, we ſhall therefore more popularly ſhew, wherein ſinnes are truly called errors or wandrings. And

Reaſons.

1. They deviate from the Rule.

Firſt, *Becauſe all tranſgreſſions do erre and deviate from their rule, which is the Law and Word of God.* All humane actions, every thing we do, ought to be conformable to a rule, and that rule is Gods word. Hence *David* ſo often commends it, for *a light and lamp to his feet*, That by it, he was forewarned from ſinne; that even a young man whoſe luſts are moſt potent in him, may yet cleanſe his way by attending thereto: *Pſal.*119. *As many as Walk by this rule*, ſaith the Apoſtle, στοιχειν, is exactly and methodically to follow it; *Peace be upon them*; wherefore the Apoſtle *John*, giving a definition of ſinne, makes the very formall nature of it, *to be againſt the Law of God*, and *Where there is no Law, there can be no ſinne*, 1 Joh.3.4. If then you ask, Why is any ſinne an error? the anſwer is eaſie, it ſwerves from the rule, from Gods word, to which in all things we ſhould conform: Oh that men would conſider this, let your life be a Scripture life, your thoughts Scripture thoughts: you are not to live as you liſt, nor as others do, nor according to your own luſts, but according to this rule.

2. They carry a man out of the right way.

Secondly, Our ſinnes are errors, not only becauſe they deviate from the rule, but alſo *becauſe they carry a man out of the right Way.* Every mans courſe of actions, the Scripture delights to call a way; Now we are told of two wayes, *a narrow* and *a ſtreight Way*, and *a broad Way*, which leadeth to death, *Matth.*7. In this broad way all wicked men do wander, they are clean out of the way; Well then may we call thy luſts and thy ſinnes errors, becauſe thou art carried wholly out of the way. Thou thinkeſt thou art going to happineſſe, that thou art in the ready way to life, but all this while, thou art a wanderer: Here thou mayeſt truly ſay, A Lyon, even the roaring Lyon that ſeeks to deſtroy thee, is in the way. *Paul* would not paſſe by that way where ſpies were laid in wait to kill him; but thou fool, and hardened ſinner, doeſt venture preſumptuouſly in thoſe pathes where death and damnation are ſure to ſurprize thee. The Poet accounted it civility, *comiter monſtrare viam*, to ſhew the right way

to the wandring passenger; but we are not only out of the way through sinne, but we are angry at all those, who would teach us a better way: We think they are our enemies that cry aloud to us, O go not in that dangerous way, thou wilt at last fall into the bottomlesse pit. Take heed thy whole life be not a constant error.

3. In respect of the end which we ought to aim at.

Thirdly, *Sinnes are errors in respect of the end which We ought to aime at, and that is true blessednesse and happinesse:* ἁμαρτία, is the missing of the mark: Happinesse is that which all aim at; a man cannot but desire it: The rich man would be happy by his riches, the great man happy by his greatnesse, only here is the great error, men place happinesse there where it cannot be found, and so embrace a shadow for a substance: How blinded then and wofully deluded are all wicked men? what is or ought to be the chief end of all men? Wouldst thou not be happy when thou diest? Yes, saith every man, with all his heart: How cometh it then about, that thou livest in thy sinnes? will not these certainly deprive thee of all peace and happinesse? doth not the Scripture in every page almost, threaten eternall death and damnation to the impenitent sinners? Oh then delude not thy self with vain hopes; thou wilt at last finde all thy sinnes to be damnable errors, that have deprived thee of all that happinesse and blessednesse thou didst look for: For a man to be disappointed of that end for which he was made, and to which a mans continuall care and study should be, is unspeakable misery. Though men never come to be sensible of this, till they are deprived of it, and cast into hell; then they cry out, Oh we fools and mad men, how have we erred and strayed from our happinesse!

The other Particulars wherein sinnes are errors, I put off to the next, and conclude with an Use of Terror to wicked men, that applaud and justifie themselves in their evil wayes, that will not be convinced, that such wayes which bring them in so much profit and pleasure, deserve the name of errors; for what, shall Gods word stand or thine? shall his thoughts or thine prove true? These thy sinnes are thy errors: Alas, poor sinner, that is made drunk or mad with his sinnes, he knoweth not what he doeth, what he sayeth; or if he do in the gene-

rall,

rall, yet in the particular he doeth not. Oh then be awakned out of thy errors, never think to get that pleaſure or comfort by ſinne thou hopeſt for; it may be ſweet in the mouth, but it will be gravell in the belly.

SERM. XVIII.

That all Sinnes are damnable Errors, further demonſtrated, with ſome Helps againſt Sinne.

PSAL. 19. 12.

Who can underſtand his errors? cleanſe thou me from ſecret ſinnes.

WE are ſtill improving this Doctrine, *That ſinnes and tranſgreſſions are dangerous errors.* We ſhall add further demonſtrations of this, that ſo no wicked man may applaud or bleſſe himſelf in his way, but obtaining ſpirituall eye-ſalve, and ſeeing all his wandrings from God and happineſſe, may ſpeedily ariſe and turn unto God.

The firſt thing I ſhall at this time pitch upon to declare this truth, That ſinne is an error, ſhall be *from that deordination which is in the nature of every ſinne in reſpect of man as he is a reaſonable creature.* Take man as placed in an higher ſphere then the beaſts of the field, and endued with reaſon; There is nothing ſo much againſt reaſon as ſinne; by reaſon, I mean ſound rectified reaſon guided by the word of God, for though reaſon be the eye of the ſoul, yet as the eye can ſee nothing without light, ſo neither is our reaſonable faculty able to diſcover between good and bad without Gods word. But

4. Sin is againſt Reaſon.

take a man in this manner qualified with reason, there is nothing so contrary and repugnant to it as sinne; every time a man commits sinne, his soul faileth in its proper operations: As the eye when diseased is hindered in seeing, the leg when lame in walking, or the whole body when there is a dissonancy or dissolving of the good temperament of the humours causeth a disease: so it is with a mans understanding; Is he proud, earthly, lustfull? these are unnaturall, irrationall actions, thou art not a man: Therefore virtue is called *a viro*, Its a manly rationall thing to avoid any sinne; so that as a disease is said to be *præter naturam*, besides the sound and good nature of the bodily constitution hindring it in its operations; so sinne, though otherwise connaturall to us, being from the very birth polluted, yet its preternaturall, if you do regard the true and right constitution of man, being made a reasonable creature: yea sinne is not only a disease but a monster; for as a monster is the aberration of nature in her naturall operations, by some impediments intervening; so the soul of man, which ought to do only that which is according to true prudence and the word of God, being hindered, produceth a monster; so that thy pride, thy malice, thy oathes, thy wantonnesse, are so many ugly and deformed monsters: *James* 1.15. the Apostle alludeth to this exposition, making the understanding of a man to be like a womb, and lust to be the seed or spawne, and then at last actuall sinne is brought forth, as a monster begotten of a mans corrupt will, and the devil together. Oh then, let this make thee to abhorre all sinne, its the monster of the soul. The Centaures and other divers shapen monsters spoken of by Poets, was to represent wicked men.

5. It perverts the Harmony of the Soul.

2. As sinne is an error, because a dead notion of the understanding in its proper operations; so its an error, *because its a perverting and disorderly confounding of the sweet harmony and subordination that ought to be among the powers and faculties of the souls themselves, and their due and proper objects which they tend unto:* for now in the soul as in the Heavens, the upper spheres carry away the lower in their motions, though contrary to their inclinations; so the understanding and the

will,

will, which are as the King and Councell, in a mans eſtate, ſhould rule and command the affections and all other inferior ſtirrings of the ſoul; but when a man ſinneth, then it is as if the earth ſhould guide the Heavens, the tayl the head, ſervants ride and Princes go on foot: wonder not then that ſinne is called an error, for it diſorders all the ſubordination or order that is in the ſoul, for either the will is oppreſſed by the affections, or the underſtanding by the phancy, and ſo againſt all order, the ſeeing are led by the blinde. Again, As the harmony among the powers of the ſoul is diſordered, ſo the objects are confounded; for in all ſinne the creature is preferred before the Creator, the drop of the creature before the ocean of the Creator: Oh what error is this! Who can bewail this folly, that thou ſhoulſt take an empty ciſtern before a fouutain, that thou ſhouldſt accept of meer husks before the heavenly manna? What did God make thee and give thee a ſoul of ſuch capacious deſires, only for the comfort that is in a creature? can this be the center of thy motion? *David* could not do ſo, for God was his portion, and he had nothing in Heaven or earth but him.

6. They give no ſatisfaction to the ſoul.

3. *Sinnes are errors, becauſe they make a man reſtleſſe, giving him no true content or ſatisfaction at all:* Therefore the Scripture ſpeaking of wickedneſſe ſaith, *they add drunkenneſſe to thirſt,* Deut. 29. 19. That as the drunkard by his exceſſe is made more dry, and his drought makes him drink the more, then there is no ſtop; ſo it is with men, eſpecially when accuſtomed to ſinne, they wander farther and farther in this wilderneſſe; they long to ſatisfie ſuch a luſt, and then another, and when theſe are accompliſhed, ſtill they are deſiring further and further impieties: Oh then do but lay this to heart; Is not thy covetouſneſſe, thy uncleanneſſe great errors? Doeſt thou not finde that like the grave, they ſtill ſwallow up all, and yet ſay Its not enough; doth not all ſinne leave an hydropicall thirſt, or an unſatisfied *Bulimus* upon thee, that thou canſt not give over: certainly this is a great error and vanity.

7. Its alwayes committed for want of conſideration.

But laſtly and principally, *Sinne is an error, becauſe its alwayes committed for want of conſideration:* No man that ſins

doth duly and deeply conſider what he doth; he may have ſome tranſient apprehenſions, but that doth not deſerve the name of conſideration, for that is called ſo from *Sydus*, which is more then a bare ſimple *ſtella*; Its not *ſtella*, but ſuch a conjunction of Starres, and that cauſeth great influence (they ſay) in inferior things; ſo to conſider, is not barely to apprehend ſuch a thing, but to conjoyn many motives and arguments together, not leaving till it doth produce ſome good; The Hebrew phraſe is, to lay a thing upon our hearts, or to keep and hide ſuch a thing in our hearts, as the woman did the leaven in her meal, letting it alone, till its virtue was diffuſed all over: Its the birds conſtant ſitting upon her eggs, that breeds young ones; ſo the arguments thou art to conſider on againſt ſinne, muſt never be taken off from thy heart, let them morning and evening be upon thee; This fire will not kindle ſuch green wood, unleſſe there be conſtant blowing.

Now I ſhall ſelect ſome of the moſt powerfull and efficacious arguments againſt ſinne, that the ſinner doth not conſider of. As

1. The ſinner conſiders not the majeſty of God.

1. *The majeſty, greatneſſe and power of that God, whom he doth offend by every ſinne.* If the wrath of an earthly King be like the roaring of a lyon, how unſpeakable is the anger of an infinite God! Did therefore every ſinner but conſider the omniſcience, greatneſſe and power of God, he would ſay to every ſolliciting luſt, as *Joſeph* to his enticing Miſtris, *How can I do this and ſinne againſt God?* Our Saviour he tells his Diſciples, whom they ſhould fear, even *him, that is able to deſtroy ſoul and body in hell*, Luk. 12. 5. For want of this conſideration, wicked men are ſaid to forget God, not to know, not to have him before their eyes, not to have him in their thoughts. The Heathens admonition to him that deſired to abſtain from any diſhoneſt way, was, to imagin ſome grave, rigid man as *Cato* before his eyes; but the Scripture directs us, *to walk before God, and ſo we ſhall be perfect or ſincere.* Think then with thy ſelf, Before whom do I commit this lewdneſſe? Is not Gods ſparkling, revengefull eye upon me, I would be afraid man ſhould ſee me, and yet man cannot damne me:

man

man cannot fill the heart with horror and gall as the great God can: break off then thy ungodly wayes, and conſider what thou doeſt: againſt whom is all this evil committed? Its not an Idoll God, that having eyes ſeeth not, or hands ſmite not; but that God, whoſe wrath, if kindled though but a little, its like a conſuming fire, and thou as ſtubble before it.

2. *The ſinner doth erre, in not conſidering, what he himſelf is, who doth ſinne; a poor mortal wretch, that hath no aſſurance of his life, for an hour, for a moment.* Why then wilt thou venture ſo deſperately for ſuch ſinfull profit, and ſuch ſinfull pleaſures, when it may be God will ſtrike thee dead, and ſend thee to hell while theſe quailes are in thy mouth; while thou art rowling the ſweetneſſe of thy luſts in thy mouth, thou mayeſt hear that voice, *Thou fool, this night thy ſoul ſhall be taken away from thee.* Oh its a wonder, when there is nothing more certain and obvious then our mortality, that we ſhould not conſider of it more, that it ſhould not antidote againſt ſinne: *O ye mortall men, how long will ye love vanity,* Pſal. 4. Oh thou mortall tongue, how long wilt thou delight in curſing and ſwearing? Thou mortall body, how long wilt thou be polluted with bruttiſh luſts? Did you remember your lives are but vapours, that you paſſe away as a ſhadow, that your glaſſe may be running the laſt crumme, Oh how wouldſt thou then cry out, I am a dying man, let me alone, I dare not ſinne. It was *Nyſſens* obſervation, *Poſt Geneſin, ſequitur Exodus*; immediately after our generation or being, there is our departing out of the world; now this conſideration of mortality, might be very effectuall, eſpecially with the great, rich, and mighty men of the world, for its hard for them to remember they are duſt and aſhes: But as your Letters to great men, though they have the ſuperſcribed Titles of Honourable, great and mighty, yet within, there is nothing but a little black ink and ſand-duſt; ſo it is, even with the higheſt men in the world, though they have never ſuch pompous Titles, yet they are nothing but a little black blood and a skin of duſt covering them: It was a proud and arrogant fact of *Conſtantius* the

2. Nor what he himſelf is.

Arrian

Arrian Emperour, after his great victory over *Magnentius* the Tyrant in armes against him: He would needs have them stile him, not his Imperiall Majesty, but his Eternity; they did beseech his Eternity: And the Arrian flatterers, that would not grant Eternity to Christ the Son of God, yet would attribute that title to him; but this Eternity of *Constantius* did quickly come to an end, so vain are all mortall things: Oh then pray with the Psalmist, that God would teach thee to number thy dayes, and this will make thee apply thy heart to wisedom.

3. Nor the eternity of Torment.

3. *The sinner doth not deeply consider the eternity of torment and misery which must be for those short pleasures of sinne*; for if he did weigh this in his heart, we would think even a legion of devils could not tempt him to the least sinne. Hence it is the Scripture doth so often presse that argument of unquenchable fire, and wormes alwayes gnawing, and everlasting chains of darkenesse; now this bitter pill swallowed down, would immediately cure us; he that hath sinned, would do so no more: *Oh that they were wise*, said God, *that they would understand their latter end*, Deut. 32. 29. As the godly do comfortably endure these afflictions as light and momentany, because of that everlasting weight of glory, so the sinner would if duly considering of it, throw away those light and short pleasures of sinne, because of the eternall weight of misery and torment that is coming upon them: Go then and retire thy self, think sad and serious thoughts: Oh what is Eternity! eternall torments, eternall horrors! No end, no evasion, after thousands and thousands of years, still as farre from ending as at first! and will not such lively thoughts as these, make thee immediately leave all thy sinnes and follow Christ. But who doth believe or consider these things, no, not while we are preaching of this usefull and necessary consideration!

4. Nor Christ.

4. This consideration may pour coals of fire upon our heads, and melt an hardest heart, which is fixed upon Christ, in reference to our sinnes. And two things we may observe from Christ, which may command us to stand still, and not step a step further in sinnes way. As

1. *The*

1. *The infinite diſpleaſure of God againſt ſinne, Who thus poured out his anger upon his own Sonne, while he ſtood ſurety for our ſinnes: My God, my God, why haſt thou forſaken me?* This was the bitter cup he was to drink for our ſakes: All the pains of his body, and ſufferings in his ſoul, were not for his own ſinnes, for he was the innocent Lamb without any blemiſh, but for our iniquities, he laid our iniquities upon him, *Iſa.*53. They met together in him, as mighty ſtreams of water, which carry down all before them, ſo the word ſignifieth: Now who can finde in his heart to ſinne, when he ſhall behold God ſo terrible againſt it when its only charged upon Chriſt as a ſurety?

1. The infinite diſpleaſure of God.

2. *The other conſideration is the Love of Chriſt*; He endured all this wrath and agony, not only to cleanſe us from the guilt of ſinne, but alſo the filth of it, *that he might redeem to himſelf a peculiar people, zealous of good works*, Tit.2. Now this love of Chriſt *Paul* found it did conſtrain him, 1 *Cor.*5.14. as the word ſignifieth; like as when any had the ſpirit of propheſie come upon them, they had violence within, and could not but ſpeak. Thus the Love of Chriſt would be like fire in thy bones, and as *calor* doth ſegregate heterogeneous things, ſo love would ſeparate thee from thy ſinnes as inconſiſtent with God: The love of Chriſt crucified, ſhed abroad in our hearts, would eaſily, kindly and ſpeedily looſen us from all ſinne, and all the duties and ſervice we ſhould do would be with gladneſſe and cheerfulneſſe of heart. *In eo quod amatur, aut non laboratur, aut labor amatur*; There is no labour in love, or if there be, the labour is loved: Some have thought that the conſideration of the love of God in Chriſt, is only neceſſary to part a man from his ſinnes; that all other conſiderations are needleſſe, but this would be to charge the Scripture with ſuperfluities, that uſeth many other beſides it.

2. The love of Chriſt.

Laſtly, *We erre in ſinne, not conſidering this, that though every man loves the reall practiſe of ſinne, yet he cannot endure the name of it put upon him:* This conſideration ſhould greatly make againſt ſinne. Thou delighteſt in the reall practiſe of adultery, drunkenneſſe, *&c.* yet thou canſt not endure any ſhould ſay thou art an adulterer, or a drunkard: Oh inconſiderate

fooliſh man, Doſt thou love the thing, and canſt not abide the name? On the other ſide it makes for the excellency of grace, that though men care not for the practiſe of it, yet they love the name: They rejoyce to hear men give them the Titles of ſuch vertues, but if the name be ſo good or bad, why are not the things themſelves much more?

Uſe. *Uſe* of Inſtruction: Are ſinnes errors? then ſee the neceſſity of Repentance; The greek word is more emphaticall, μετανοία, an after-minde, or an after-underſtanding; as alſo, hereby we ſee the neceſſity of illumination, and the ſpirituall opening of our blinde eyes. All the world cannot convince thee in a ſaving manner of theſe damnable wandrings, till the Spirit of God convince: Oh that men ſhould live and walk in theſe errors, and yet think all is well; or if they have ſome tranſient apprehenſions of the evilneſſe of them, yet for all that frequently commit them: As thoſe who have ſore eyes, though they know rubbing of them, makes them worſe, yet they cannot keep their fingers off. What a wretched thing is it, to ſay, I ſee and approve better things, though I do worſe: Intreat God to give thee a wiſe underſtanding heart, thou art not wiſe till thou repent.

Sect. V.

The Great Exalters of Grace.

Serm. XIX.

Humbled pardoned Sinners, the great Exalters of Grace.

Psal. 19. 12.

Who can understand his errors? cleanse thou me from secret sinnes.

THe first part of this Text, which is *Davids* sad expostulation, hath been fully improved. We come to the second, which is a vehement postulation, or ardent Petition occasioned by the complaint, *Cleanse thou me from secret sinnes.*

Wherein observe the mercy prayed for, and the object about which it is conversant. The mercy prayed for is, cleansing; the object, secret sinnes.

To *cleanse*, hath for our purpose a two-fold signification; First, that which is more noble, principall, and more ordinary, and that is, to *pardon, forgive*, or *remit sinne*, so that it is the same with covering of sinne, or not imputing sinne; Thus 1 *Joh.* 1. *The blood of Christ is said to cleanse us from all sinne:*

As *David*, Psal. 51. doth much presse this phrase, to *wash* him so, as that he may be *whiter then snow*, and this is the most common acception of the word; and it is an allusion to those typicall washings and cleansings which were amongst the *Jews*, as the Apostle *Heb.9.* doth interpret, which did prefigure the blood of Christ washing away our guilt; especially this cleansing, or to be pronounced clean, was used of the leprous person, when made whole; so that this very expression *cleanse*, doth denote, that sinne was most abominable and loathsome in Gods pure eyes, and also to *Davids* feeling and apprehension; Even as *Job* was a burden to himself, when he sate upou the dunghill with those bodily ulcers upon him, abhorring himself, and even weary of his life.

The second use of the word *cleanse*, in the Scripture, is for *Sanctification*, and reforming of our hearts and lives from sin; Thus *Esay* to the *Jews*, Isa.1. *Wash ye, make ye clean; how long shall vain thoughts lodge in you?* 2 Cor.7.1. *Let us cleanse our selves from all filthinesse of flesh and spirit.* Now it may be in some places both these significations may be intended, for one is subordinate and necessarily coherent with the other; and if we should in this petition comprehend both, we should not greatly erre, so that pardoning of sinne be the principall and main. The words thus explained, we may observe

Observ. Convinced and pardoned sinners, great exalters of Grace.

That a reall and lively apprehension of the unsearchable sinfulnesse of a mans heart, is or should be a great motive to magnifie and exalt Gods grace in pardoning. They are not words or expressions, but reall agonies and conflicts with the guilt of sinne, that will make us indeed admire Gods grace. *Peter* ready to sink in the sea, he will heartily desire Christs arm to support him; or like the Disciples in the ship, tossed with tempests, *Master save us we perish*; O Lord, save, pardon, we are damned else. The soul, that is tossed up and down in these deeps, would be glad to finde such an haven as remission of sinne; some learned men make that phrase ἄφεσις, or remission of sinnes, to be a metaphor from those wretched persons, who are cast into a dark dungeon, and there have fetters and manacles put upon them; oh how welcome are all those, that come to ease them of these fetters, and set them

at liberty! No leſſe, yea far more welcome are thoſe, who bring the glad tydings of the Goſpel, and the bleſſed peace of a mediator, to the troubled ſinner, who was bound and fettered in his conſcience, not able to take any comfort, ſpirituall or temporall, in any thing: or elſe its made an alluſion to the year of Jubilee, which was a moſt acceptable time to all poor indebted perſons, for then was a generall releaſe; This is to ſhew, how that pardon of ſinne, and reconciliation with God, is highly eſteemed only by ſuch, as are even overwhelmed with the guilt of their ſinne, and are wholly caſt down with the apprehenſion of Gods diſpleaſure, and his frowns: We have two pregnant examples for this, the one in *David*, Pſal.51. who being greatly wounded within him for the ſinnes he had committed, and finding no reſt for his bones, how affectionately doth he pray again and again for this waſhing and cleanſing? Oh we had not had ſuch a Pſalm of ſo much ſpirituall hungring and longing after Gods mercy, if he had not been deeply afflicted becauſe of his ſinne. The other example we have in *Paul*, Rom.7. where after a long and ſad conflict with that Law of ſinne working in him, he crieth out as a man undone; *Oh miſerable man, who ſhall deliver me from this body of ſinne?* but he doth not ſtay there; *I thank God through Jeſus Chriſt.* Chriſt was the more welcome, becauſe he had ſuch a dangerous enemy in his own bowels.

To open this: When we ſay, *Onely the gracious heart, deeply ſenſible of the guilt of ſinne, doth advance and ſet up this priviledge of cleanſing from ſinne: you may eaſily judge, that he muſt thereby ſet up and advance all thoſe things which are the cauſe of this cleanſing, or without which it could not be.*

The humble pardoned ſinner advanceth all the cauſes of pardon.

Now there are theſe things neceſſary to the pardon of ſin;

1. The efficient cauſe.

First, *The efficient cauſe of it, is the meer goodneſſe and free grace of God:* There is nothing moveth him to this cleanſing, but his meer mercy, *Rom.3.25. Being juſtified freely by his grace:* So then the wounded heart for ſinne, that doth exalt pardon of ſinne, is thereby alſo greatly affected with the cauſe of this, the free grace and meer love of God. Thus *Pſal.51. According to the multitude of thy mercy, have mercy on me.* This *David* in many Pſalms is greatly affected with;

and you may see *Paul*, like the silk-worm, weaving from his inward bowels heavenly enlarged expressions about Gods grace, sometimes calling it *the riches of his grace*, and the *unsearchable riches of his grace*. Oh the truly humble for sin, do love to hear, to read, to meditate on this point; This is the mount of transfiguration, of which they say, *It is good to be here:* That man is only an admirer of Gods grace, who is an astonished and an amazed man at his own vileness: Gods unsearchable riches of grace, are only prized by those who cry out of the unsearchable errors of their wayes: Therefore an *Antinomian*, or *a Papist* and *Arminian*, these though they have different principles, yet by their doctrine, they cannot truly and heartily advance grace; for the latter by their doctrines, strive to make us more beautifull and sound then indeed we are; and the other forbids those constant and serious humiliations for sinnes, both which do greatly take off from the Cordiall esteeming of Gods grace.

2. The meritorious cause.

The second thing, which procureth this pardon of sinne, *is Christ, and Christ offered up as an expiatory sacrifice:* Therefore his blood is said *to wash* or *cleanse*. Now *David* knew that this cleasing could not be without a Messias, for all those *Judaicall cleansings*, and *legall sacrifices*, they did typifie Christ, and the godly man even in those dayes, did look to Christ in them; Therefore haply the people generally did rest only in the offerings themselves, and the works of the Law without Christ, as appeareth by *Pauls* disputing against this in the Epistles; and no wonder they did so, when the light of the Gospel was not so glorious; for even in these bright times, when the Sun of righteousnesse is risen on high in our sphere, yet most people do rest *in duties and Ordinances*, as if by the performing of them meerly they had pardon and remission of sinnes, and not looking to Christ the body and fullnesse of all; so then when *David* prayeth, *cleanse me from sinne*, it is as much, as if he had desired to be sprinkled with Christs blood: But in the new Testament, when the Sunne was come to its verticall point, there you may see *Paul* no longer living, but *Christ in him*. Not only the soul of him that loveth, is where it loveth, but of him that believeth, in whom it doth believe:

believe: *I desire to know nothing but Christ crucified*, 1 Cor. 2. 2. And again, *God forbid, that I should glory in any thing, save in the crosse of Christ*. Gal. 6. 14. *And Christ is made righteousnesse, wisedom and redemption*, 1 Cor. 1. *It pleased God, that in him all fullnesse should dwell*, Col. 1. 19. This is the *good Samaritan, that will not passe by, but pour oyl into the wounded soul.* This is the Ark, in whom men are safe, while the floods of Gods wrath overwhelme others. This is the City of refuge; Though the justice of God pursue thee as a Malefactor, yet here is protection; Oh the affections, the ravishments, Oh the longings and breathings that the wounded heart hath after Christ: Then is the contrite spirit taken up with him, as you see the Spouse, the Church in the *Canticles*, with Christ her beloved, *the chiefest of ten thousands.*

3. The Instrumentall cause.

Lastly, When we say, The afflicted Spirit through the sense of that depth of corruption in it self, doth highly esteem the grace of God in remission, this is also necessarily implied, *that it exalt faith, and sets it up, that grace above all others*, not that faith hath any dignity more then other graces, but because it's the instrument to *lay hold on Christ*, by that alone we receive forgivenesse of sin, *Act.* 26. By that *Christ dwelleth in our heart*, Eph. 3. By faith we *partake of the fatnesse of the Olive*, Rom. 11. This is the hand that receiveth Christ the Treasure; This is the mouth that *eats* or feedeth on him; This is the *eye* that beholding the brazen Serpent makes us healed of the sting we had through sin; This holds out that red colour *the Bloud of Christ*, like *Rahab*, that the destroyer may not consume the Beleever with others, the bloud of the Sacrifices was to be sprinkled with Hysope, as *David Psa.* 51. implieth, now the bunch of Hysope was a poor and base herb comparatively, yet instrumentall to a great end: so faith is a grace that hath not the outward glory and honour, as other graces have, but yet is appointed by God for so glorious a priviledge as justification; so that in saying We are justified by faith, we do not thereby advance faith more then other graces, only faith debaseth us more, and giveth all to Christ. We have laid down this Introductory particular as necessary, because it tends to shew that pardon of sin, Gods grace,

grace, Christs Obedience, and Faith are considered all as one.

Reasons. Come we now to shew why the godly heart thus wounded through sinne, will set up Gods grace in the forgivenesse thereof, and the Reasons will come from a twofold ground; From the nature of pardon of sin, and from the Subject who is so sadly affected: Let us consider the first at this time; and pardon must needs be precious to the troubled repenting soul,

1. From the sutableness of pardon.

First, *Because of the proper and suitable fitnesse that is in it, to take away our grief*: It's only the fit remedy to a wounded conscience; When *David Psa.* 32. had all within consumed away through sin, what is that which he looketh upon as a blessed thing, but the *covering of sin*, the *not imputing of sin?* Oh there is nothing in the world can give ease to a broken heart but this forgivenesse, should you profer it all the glory, all the riches and profits of the world, they would be accounted nothing, oh give me rest for my soul in Christ. No wonder then if the gracious heart sensible of the want of this great priviledge and mercy, be in praier and agonies often, mindes and regards not his Wife, Children, Houses, or great estates; Alas, these comforts are not the proper cure for their disease; As you see a man with the exquisite torment of the gout, it's not fine clothes, or a soft bed, that can give him any ease from that torture he hath, so neither when thou cryest, yea, roarest out, as *David* did, through guilt of sin; It's not thy honours, thy greatnesse, thy outward pomp, doth any thing avail, but still thy heart must be restlesse, and thou wilt cry out, I have no peace till thou art setled upon Christ.

2. The fullnesse of it.

Secondly, *Pardon of sin must needs be Welcome because of the fulnesse and perfection of it*; Its a cleansing away, so that a man is made as *White as snow*; Its a *blotting out*, Its a *covering of it*: Its such a taking of it away, that it is no more; yea as if it had never been, God dealeth with the forgiven person, as if he had never sinned: most of the Scripture-expressions do denote the full taking away of the guilt of sinne when its pardoned: As Christ healed those that were diseased perfectly, he did not half heal them, or imperfectly: Thus when God

God forgiveth, he doth fully and perfectly forgive, he remembers the ſinne no more, he throweth them *into the bottom of the ſea*, never to come in ſight more: Oh how welcome muſt ſuch a priviledge be, when it ſhall be told the humbled ſinner, Thy ſinnes are quite taken away, God will never mention them more to thee; God will be as gracious to thee, as if thou hadſt never been the man. Indeed, though God doth forgive the ſinne, yet he may ſometimes chaſtiſe and afflict notwithſtanding, as we ſee in *David* and others, but theſe are medicinall and come onely from Gods love, they are not pœnall or vindictive; ſo then Gods forgiveneſſe is full and perfect, that whereas in ſubduing the filth and power of ſinne, God goeth by degrees, and the reliques of it abide in the godly, till the very laſt; in removing the guilt of ſinne, God taketh all that away at once, *There is no condemnation to thoſe that are in Chriſt Jeſus*; Rom. 8.1. *Who can lay any thing to their charge? It is God that juſtifieth.*

3. *The plenty of mercy in pardoning, this alſo muſt needs affect the ſoul.* Pſal. 51. *According to the multitude of thy mercy.* And God is ſaid *to multiply to pardon*; ſo that as a man can never underſtand his errors, ſo he can never underſtand Gods mercy. Thus when God promiſed by *Eſay*, that *he would abundantly*, or *multiply to pardon*: he giveth this reaſon, *Gods thoughts were not as theirs; but as the Heavens were above the earth, ſo were his mercies to their ſinnes*, Iſa. 55.8. As therefore high hills and great mountains may ſeem very big to us on the earth, but if they be compared to Heaven, the whole earth it ſelf is but a *punctum*. Thus, though our ſinnes may be vaſt, and numberleſſe to us, yet in reſpect of Gods grace and mercy, they are nothing: As Gods eſſence and being is infinite, all the nations of the world, are but as a drop to him; ſo are all our ſinnes to him, whoſe mercy is as infinite as his eſſence. Oh then how ſweet muſt the meditations of Gods mercy be to that ſoul, who findes ſuch a multitude, ſuch a burden of ſinnes, that it crieth out, Oh it is not an ordinary thing that can help me; it muſt be the infinite mercy of God, it muſt be the infinite merits of Chriſt: and then it muſt not be pardon for once or one day, or one years pardon, but as my ſinnes are

3. The multitude of pardons.

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3. The multitude of pardons.

multiplied every day, ſo there muſt be multiplied pardons.

4. The freeneſſe of it.

Laſtly, *The freeneſſe of this pardon, muſt needs draw out the affections of a broken heart:* For thoſe words, *Who can underſtand his errors?* Who can finde out all his filth? (and if he cannot underſtand it, he cannot cleanſe himſelf from all) could never be anſwered but for free mercy: A man would be left in eternall deſpair, and never get out, did not the free grace of God in forgiveneſſe interpoſe. Oh then how terrible muſt it be, for a ſoul to be brought into ſuch a wilderneſſe, that he can finde no way out: To be plunged into ſuch dark holes, that he cannot ſee any light! yet this is the caſe of every man diſcovering ſinne within him, till God cleanſe him: He is as the man that ſaw great Armies againſt him, full of fear and deſpair, till his eyes opened, that he can ſee more for him, then againſt him.

Uſe.

Uſe of Inſtruction, Why it is that mens deſires, affections, and all their endeavours are after earthly and worldly things: This is the cauſe they feel no want but of them: They apprehend nothing a miſery, but to be without theſe things; whereas if thy heart were ever affected with thy horrible and unſpeakable pollution, nothing in the world could content thee but Chriſt, nothing could ſatisfie thee but grace. Come to the poor malefactor, that is going to his dreadfull execution, its not the beſt food, the beſt rayment that he regards; but bring him a pardon, and then you comfort him. Thus it is with a man ſenſible of his ſinnes, and wearied under them; tell him of his honours, of his eſtate, he crieth out, Theſe are miſerable comforters; but oh if he could enjoy Chriſt, if his ſinnes were forgiven, though his food were bread and water, and his houſe a poor cottage, yet he ſhould account one a continuall feaſt, and the other an Heaven. Thou then who art a worm and no man (in this ſenſe) living only on earthly comforts, who art wholly taken up with worldly things, Oh little doeſt thou know what thou wanteſt: There is one more neceſſary thing then all this earthly greatneſſe, and that is a pardon for thee. What would *Judas* have given, to have had his ſinne covered by Gods grace? And *Pſal.* 32. *David* lyeth languiſhing and pining away

away for want of this; Well, how careleſſe thou now art, yet the time is coming when only Chriſt, only Gods favour will be in requeſt.

SERM. XX.

More Reaſons why the Soul truly ſenſible of Sinne, doth ſo greaty priſe pardoning Grace.

PSAL. 19. 12.

Who can underſtand his errors? cleanſe thou me from ſecret ſinnes.

PArdon of Sinne (we have heard) is highly magnified by an heart ſenſible of its unſearchable faithfulneſſe, and that from many conſiderations, derived from the nature of this pardon. There remain ſome more from the concomitants, or effects of this cleanſing. As

Reaſons from the concomitants of pardon.

I. *Whereſoever there is a cleanſing from the guilt of ſinne, there is in ſome meaſure alſo from the power and filth of it.* Not but that juſtification and ſanctification are two diſtinct mercies, which the Papiſts confound, only they are inſeparably conjoyned together, as light and heat in the fire. This therefore muſt raiſe an high eſteem of this cleanſing from the guilt of ſinne, becauſe it hath alwayes ſuch a welcome attendant, it comes with ſpirituall power and life, to conquer ſinne. That theſe are twinnes in the womb of free grace, appeareth, *Rom.* 8. *There is no condemnation to thoſe that are in Chriſt* (here is *juſtification*) *who walk not after the fleſh but after the ſpirit,*

I. Pardon of ſin brings with it power againſt ſin.

here is *ſanctification.* And thus 1 *Joh.*1. *If we confeſſe our our ſinnes, he is faithfull to forgive and cleanſe from all iniquity:* So that the afflicted ſoul lying under the burden of ſinfulneſſe, ſeeing pardon to bring along with it ſome power to crucifie,and mortifie it, muſt needs pant and hunger after it. Oh that our hearers, were ſo ſpirituall, as to groan under this two-fold reſpect of ſinne, The guilt of it, and the filth of it: then their ſouls would accordingly ſeek after and pray for, thoſe two eminent mercies, juſtification,which removeth the guilt, and ſanctification, which in ſome degree ſubdueth the filth of ſinne. *Theſe are the upper and lower ſprings:* Theſe are the two arms of Gods grace receiving the ſoul: Theſe are the two great lights in the Heaven of a Chriſtian ſoul. Let men of the world,whoſe appetites are diſeaſed, long for the duſt, and the earth of the world, the godly heart hath more ſpirituall and heavenly deſires.

2. It bringeth peace.

2. *This pardon of ſin,bringeth peace with God,and an admirable ſerenity or tranquillity upon the whole man.* Rom.5.1. *Being juſtified, we have peace with God.* Oh how terrible and unſpeakable is it,to have God our adverſary! He can raiſe what helliſh and black thoughts he pleaſeth: He can command a number of gnawing wormes upon the conſciences of men immediately, as he did once of Graſhoppers and Frogs. When God did but put forth ſome of his terror and majeſty in giving the Law, how much afraid were all the people? yea *Moſes* himſelf exceedingly trembled: If therefore God put forth all his wrath, who can abide? Now the guilt of ſinne, that preſently repreſents God as a provoked enemy, that ſuggeſteth nothing but juſtice and vengeance, whereas pardon of ſinne, repreſents God a gracious father, bringeth to minde all the precious promiſes, the fullneſſe and ſufficiency of Chriſt, and thereby cauſetu a calm,quiet frame of ſoul. This is meant by that *reſt,* Chriſt promiſeth to the *Wearied ſoul,* that ſhall come to him, *Mat.*11.25. The want of this peace with God, ye ſee what an hell it cauſed in *Cains* and *Judaſſes* ſoul, what torments and wounds did they feel. God was angry, and who can command the windes and tempeſts of that anger to be ſtill, but God alone? Its no boaſting of

any

any peace or friendſhip with the greateſt in the world, while God from Heaven frowneth on thee.

3. *Where this cleanſing is, as there is peace, ſo from that floweth joy, even unſpeakable joy, ſuch as the World knoweth not, neither can it enter into their hearts to conceive*, Rom.5.2. inſomuch that the Kingdom of Heaven is ſaid to conſiſt in joy, as well as in other things: Yea *Gal.*5. joy is the fruit of the Spirit: Oh then where a true and lively faith receiveth this pardon, there it cauſeth wonderfull joy and gladneſſe of heart. *David* ſaith, *God had put more joy into his heart, then they had when wine and oyl encreaſeth*, Pſal.4. This is the ſpirituall wine, that the Goſpel giveth to thoſe that are ſad in heart, all the worldly joy and pleaſures are but a blaze to this: The very Heathen could ſay, *Gaudium eſt res ſevera, Joy is a ſevere and ſolid thing*. That which wicked men have in their luſts, its but like the tickling of the itchy place, which leaveth more ſmart afterwards: What triumphing joy doth *David* expreſſe in many Pſalms, from the ſenſe of Gods forgiveneſſe of his ſinnes: Indeed, only that man may walk chearfully, the name of poverty, death, and all outward evils in the world, cannot or ought not to affright that man who hath this inward joy: *Nabal* in the midſt of all his carnall mirth, at the very mention of *Davids* revengefull reſolution againſt him, had *his heart turned to a ſtone within him*; There was no ſpirituall joy to revive and ſupport him.

3. And Joy.

4. *Where this cleanſing is received by faith, there the heart is inflamed with much love, and that makes all obedience eaſie and delightſome. Mary Magdalen* that wept ſo much, ſhe could wipe Chriſts feet with her tears; whence came that diſtillation of ſuch precious water, but from the fire of love kindled in her breaſt? and whence was that love? *She loved much, becauſe much was forgiven her*, Luk.7.47. Now where the love of God doth thus inflame the ſoul, there *Chriſts Commandements are not grievous*. Love is like the ſpirit in *Ezekiels* wheels, that made them move ſo ſwiftly; ſo that dullneſſe, ſluggiſhneſſe and weariſomeneſſe is quickly diſpelled by heavenly love, as the ice is preſently diſſolved by the Sunne beams: yea where this love is kindled, ariſing from Gods pardon,

4. Alſo much love to God.

there ſlaviſh and tormenting fears, that carry pain and anxiety with them are alſo removed: So the Apoſtle *John*, 1 Joh. *cap.*4. Where love is, there is no fear, for fear hath torment with it, ſuch as a man findes that is tormented in his guts: Wonder not then, if the mourning and ſorrowfull heart be thus glad of pardon, for it makes love to run like warm blood through all the veines: There is no winter or froſt under this torrid zone.

5. A filiall boldneſſe,

5. *Where this cleanſing is, there is a filiall boldneſſe, and an holy confidence in all our approaches to God.* And this frame of ſpirit is more worth then all the world: A guilty heart, that feeleth no pardon, makes a man, with *Adam*, run and hide himſelf from God. The damned in hell, becauſe they ſee no hope for pardon, cry to the mountains and hills to cover them from the Lambs wrath: Oh but remiſſion of ſinne obtained by faith, makes a man hold up his head; its accompanied with that ſpirit of *Adoption*, that makes us cry *Abba Father*. The gemination of the word, and the expreſſion, *crying*, denoteth the boldneſſe, and confident vehemency of the heart: And *Epheſ.*3. *We have acceſſe with boldneſſe through faith.* Hence the Apoſtle, *Heb.*4. *ult.* having declared what a ſufficient high Prieſt we have in Heaven, the Lord Chriſt, who hath ſubdued our ſinnes for us, he concludeth, *Let us come boldly to the Throne of grace.* The Scepter is not held out, that inviteth us to come into his preſence, till our iniquities be pardoned: this is the great gulf that muſt be firſt removed.

6. And giveth an admirable ſupport in all outward tribulations.

Laſtly, *Cleanſing from ſinne, is thus welcome to an afflicted ſpirit, becauſe it giveth an heavenly fortitude, and admirable ſupport in all outward tribulations and miſeries.* Rom.8. When *Paul* had treated of juſtification, and that nothing can be laid to the charge of him whom God pardoneth; he then breaketh out into that great *triumph over death, and all other oppoſitions:* and on the other ſide, every outward calamity breaketh into pieces, while the guilt of ſinne is upon us: Alas, we are not able to indure any earthly miſery, when inward guilt is alſo upon us: If there be the ſting of ſinne within, and the ſting of death without, *This wounded ſpirit who can bear?* Here affliction is added to affliction, and not wine,

but

but gall is given to the ſorrowfull ſoul to drink.

In the next place we come to conſider, what reaſons there are on the ſubjects part, *viz.* the party deeply ſenſible of his unſearchable filthineſſe; why he ſhould ſo affectionately deſire pardon of ſinne. And

Reaſons on the ſubjects part.

1. *Becauſe its the nature of guilt, if not removed by pardon, to eat into the heart, and fret it more and more.* *David*, Pſal. 32. telleth us, what a miſerable object he was, while this guilt of ſinne lay tormenting and ſcorching of him within. *My bones waxed old, through roaring all the day long.* His bones, the ſtrongeſt part about him, and his vitall *moiſture was turned into the drought of ſummer:* Thus you ſee, the guilt of ſinne if not taken away, doth inwardly conſume a man: That as a man who is hung up in gibbets to be ſtarved to death, if he have no food given him, he will eat up the fleſh of his own arms, and devour his own ſelf, if poſſible; Thus a man deſtitute of Gods favour, hungring after Gods grace, if he cannot enjoy it, will even devour and eat up himſelf; his fears, his horrors, his deſpair, will ſwallow him up, as the *whale* did *Jonah*. As thoſe who have the diſeaſe of the Wolf, if it have no outward thing applied to it, to feed upon, it will eat and conſume inwardly: ſo it is here, if they have not the grace and mercy of God to ſupport and eſtabliſh them, they do inwardly pine away. Oh then wonder not, if the pardon of ſinne be thus welcome, for no tongue can expreſſe, what the guilt of ſinne doth in a troubled conſcience, how it eateth, conſumeth and devoureth.

1. Guilt unpardoned eats into the heart, and frets more and more.

2. *They muſt needs look out for pardon, becauſe of the inſufficiency, and impoſſibility that is in themſelves to blot out the leaſt ſinne:* If ſo be, that upon ſinne committed, the tears, ſighs and religious duties of a repenting man, could make ſatisfaction to God, and that theſe would preſently waſh him clean; then he need not ſo ſollicitouſly beg of God for pardon: but all theſe are imperfect, and need forgiveneſſe as well as our ſinnes; our very prayers, tears and humiliation, they are ſo foul, that they need cleanſing alſo: What then is left for a troubled ſinner? Where is hope to be had, ſeeing he cannot cleanſe himſelf? onely in the blood of Chriſt. When *Naaman* cannot

2. From the impoſſibility for a mans ſelf to blot out the leaſt ſinne.

cannot be cleanſed by any waters in his own country, though he be unwilling, yet his beſt courſe is to go and waſh himſelf in *Jordan*. Though it be againſt our pride, and principles of ſelf-fullneſſe within us, to renounce all our duties as unclean, and to put our truſt in Chriſt onely; yet if ever we will be healed, this way we muſt take. *Oh then what miſerable comforters, are all the popiſh Caſuiſts, who detain their penitent perſon, in a ſcrupulous and puzling conſideration about his ſatisfaction, and meritorious works, and in the mean while, direct him not to Chriſt onely to be made clean!* In this wilderneſſe were all people kept, going backward and forward, finding no true eaſe for their ſouls, till the light of the Goſpel appeared, which ſhewed us the ready way to *Canaan*. All the while a man is kept with puzling doctrines, to be his own Saviour in part, he doth but roll the ſtone up the hill, which immediatly comes down upon him; he labours in vain, the waters come in at one place, as much as he emptieth them out at another. And this impoſſibility of ever finding any true ground of comfort from thoſe popiſh doctrines, was the occaſion to make *Luther* and others ſeek out for that evangelicall grace revealed in the Goſpel. It was *Pythagoras* his rule, *Cor ne edito, be not a caniball to thy ſelf*; but the Goſpel preſcribeth believing in Chriſt for pardon, and that will compoſe all the troubles and tempeſts of the ſoul.

3. Becauſe of the greatneſſe of the evil of ſin,

3. *Therefore doth the ſoul affected with its ſinfulneſſe, fly out for pardon, becauſe the evil of ſinne is greater both in the nature of it, and in the apprehenſion of a godly man, then any temporall evil can be.* Now then, if it be ſo naturall, for men in temporall neceſſities and calamities, to ſeek out for temporall remedies and comforts; no marvell if ſpirituall wants do drive us out more to ſpirituall ſupports. The man that lieth tormented with great bodily pain, he cannot reſt or ſleep for it, how doth he cry out for ſome eaſe? he bids this ſervant run, and that ſervant run to get ſome to help: now the trouble of conſcience is far more afflicting, it takes all our deſires and comforts away, as we ſee in *David* and *Job*, and therefore they cannot but be more importunate and deſirous to meet with ſpirituall refreſhments. As the *joy of the Goſpel* is more

then

then ever entred into the heart of a man to conceive, ſo are the *terrors and troubles for ſinne*, more then ever a man could imagin: Oh how often do ſuch wiſh they had never been born? how often do they ſay, Oh if it were any outward miſery, if it were any bodily trouble, I could bear it; but the frowns of God are upon me, an hell is within me, the arrowes of the Almighty ſtick into my heart; and this makes him cry out, he cannot bear it, he cannot hold out any longer. Though wicked men feel nothing but the pleaſures and delights of ſinne, yet when the Spirit of God by the Word ſhall convince thee of it, ſet thy ſinnes in order before thee; when this honey in the mouth ſhall be turned into gall in thy belly, then thou wilt go bowed down, then thou wilt be a burden unto thy ſelf: Then all thy deſires and comforts in the world, will wither away, and all thy pantings and breathings will be after Gods favours, and his grace in pardoning: Oh that you who commit ſinne with delight, would hearken to this; Either here or hereafter ſinne will be an heavy burden, it will preſſe thee down: Oh therefore now, while the acceptable time of grace is, come in and ſue for thy pardon.

4. *The heart ſenſible of its vaſt and unſearchable ſinfulneſſe, muſt needs cry out for Gods grace, becauſe of the gracious and mercifull workings of the Spirit of God in them.* As in that dark abyſſe at firſt, the Spirit moved on the waters, and by degrees cauſed light and a beautifull form to appear; ſo the Spirit of God, which firſt wrought all that confuſion and grief in the ſoul, will direct it to mercy and comfort: for this you muſt know, A man cometh not to be ſenſible of, or wounded for ſinne, by his own reaſon and naturall ſtrength, but it is *the mighty power of God*, which turneth this barren heath into running ſtreames, that makes water to guſh out of this rock. Experience confirms this; Let a man hear never ſo many Sermons; Let him conſider and hearken never ſo much, yet he never is affected at the heart, till the Spirit of God work on him and in him; then he is another man, he is of another minde, of other deſires and affections: Its God only that ſtops this *Jordan* in her courſe and ſtream, that ſtayeth the wicked man from going on in his obſtinacy. So then, as the Spirit of

4. Becauſe of the workings of the Spirit of God in them.

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4. *The heart sensible of its vast and unsearchable sinfulnesse, must needs cry out for Gods grace, because of the gracious and mercifull workings of the Spirit of God in them.* As in that dark abysse at first, the Spirit moved on the waters, and by degrees caused light and a beautifull form to appear; so the Spirit of God, which first wrought all that confusion and grief in the soul, will direct it to mercy and comfort: for this you must know, A man cometh not to be sensible of, or wounded for sinne, by his own reason and naturall strength, but it is *the mighty power of God*, which turneth this barren heath into running streames, that makes water to gush out of this rock. Experience confirms this; Let a man hear never so many Sermons; Let him consider and hearken never so much, yet he never is affected at the heart, till the Spirit of God work on him and in him; then he is another man, he is of another minde, of other desires and affections: Its God only that stops this *Jordan* in her course and stream, that stayeth the wicked man from going on in his obstinacy. So then, as the Spirit of

4. Because of the workings of the Spirit of God in them.

God made theſe meltings and troubles of ſoul at firſt, ſo the ſame Spirit doth heal and comfort: That which was the *ſpirit of bondage*, is now *the ſpirit of adoption*; That which made us with *groans unutterable* cry out, *Oh Wretched ſinner that I am*, the ſame makes us cry *Abba Father*: ſo that he which wounded will alſo heal. This ſpirituall exerciſe and agony of a godly man, is not begun or finiſhed by humane ſtrength or conſiderations. When therefore at any time, the Spirit of God convinceth of ſinne, and doth not direct to faith and comfort, then is the heart of man in wofull darkneſſe; then it crieth out, *my ſinnes are greater then I can bear*, his ſoul is in bitter pangs and travell, but cannot bring forth.

From hence therefore we ſhall take an occaſion to handle this queſtion, *Whether the preaching ſo much about the Guile and hypocriſie of the Heart, be not an occaſion, to take off from the life of faith, and joy in evangelicall promiſes, for We can hardly minde the one but We forget the other?* Though *David* was thus plunged in the depth of his ſinnes, and yet could cry out for grace, yet many have not the ſtrength as he had: I ſhall therefore ſhew, how this neceſſary ſubject is to be treated on, viz. *The unſearchable depth of ſinne in a mans heart, and yet no ſtop be put to a Goſpel life, and the ſpirituall imbracements of Chriſt onely.*

Uſe. Now I conclude with an Admonition, to wicked men *covered over with ſinne yet feeling no burden*, cry not out for any deliverance: How is it thou art become thus ſtupid? There is much wickedneſſe of thine, it needs no ſearching out: It cannot be hid from thy eyes, thou canſt not turn thy face from it, and yet thou ſeekeſt not to be cleanſed. Doth *David* bewail the ſins he cannot finde out? doth he intreat to be cleanſed from ſuch ſinnes he doth not yet know in himſelf, and thou knoweſt many grievous ſins by thy ſelf? They come into thy minde every Sermon, and yet thou ſeekeſt not out to be cleanſed. Doeſt thou preſume to come to God in holy duties, before thou art rouſed from ſuch noiſome pollutions. Is not the hour and day yet to come, that ever thou didſt with ſorrow and mourning of ſpirit pray to God, that he would cleanſe thee? The Elements are not heavy (they ſay) in their

proper

proper place; Its a ſigne, that ſinne is thy proper courſe, which thou liveſt and delighteſt in, becauſe its no more a trouble to thee: There cannot be any taſt or relliſh in Chriſt and the Goſpel, till you be thus broken and contrite in heart; You that are full of worldly contents, muſt needs loath this honey-combe: *Bleſſed are the poor in ſpirit, bleſſed are they that mourn*, ſaith our Saviour. Oh it is a bleſſed thing, to preach to a people, that mourn after Chriſt, to come with the glad tydings of the Goſpel, to thoſe who were caſt down with the ſad curſes of the Law.

Serm. XXI.

That a due and ſound managing of the neceſſary Point of Self-examination, and conſtant ſearching into our ſelves, leſt any falſe way be in us, is wonderfully conſiſtent with the life of Faith; yea and neceſſarily coherent, with that joyfull and comfortable walking the Goſpel doth require, and that a Miniſter, or a particular Chriſtian, doth but half his work that doth not attend to both.

Psal. 19. 12.

Who can underſtand his errors? cleanſe thou me from ſecret ſinnes.

FRom the Doctrine premiſed *(viz.) That an heart deeply ſenſible of, and even overwhelmed with its unſearchable vileneſſe and ſinfulneſſe, is thereby provoked to magnifie the grace of God in pardoning,* I ſhall inferre one Uſe more of Inſtruction, to inform us in the main and neceſſary practicall Point, namely, *That a well-ordered ſtudy about the hypocriſie and deceitfull*

ceitfull lusts of our own hearts, is no impediment of, but a furtherance to that excellent life of the Gospel, and dependance upon the Covenant of grace. A man may at the same time live the life of faith through the righteousnesse of Christ, yet walk with an holy fear and trembling, lest he be an hypocrite or castaway; and so there may be such a solid and well methodized preaching about the unsearchable errors of a mans heart, the exactnesse of grace, the difficulty of discerning between truth and counterfeiting in good works; that also may sweetly comply with, and even embrace all that glorious and comfortable life, which ariseth from Gospel priviledges. The connexion of *Davids* sad expostulation, with this vehement petition, doth afford a proper occasion, to remove that stumbling block, which now more then ever is laid in some mens wayes, *viz. That its enough in our preaching, to exalt the glorious offices of Christ, to describe him onely crucified, and ascended into Heaven, with all the admirable effects thereof:* and as for pressing this doctrine about the heart-work so much, to be daily ransacking into the differences of truth and hypocrisie: This they think is to keep people, in a low, legall and despondent way: They think we onely give water and not wine to drink: They think us such unnaturall fathers, that when our children call for bread, we give them a stone: They think we wrong our people, by keeping them on mount *Calvary*, representing to their thoughts, onely sad and disconsolate objects, never taking them up to the mount of transfiguration. This is greatly stood upon in these dayes, as if many Ministers were having their people even into *Egypt* again, or keeping them in the wilderneſſe, by uncomfortable darkneſſe about the Law and duties, and not putting them into the Land of *Canaan*. It will therefore be very seasonable to the times, and not impertinent to the text in hand, to shew; *That a due and sound managing of the necessary Point of self-examination, and constant searching into our selves, lest any false way be in us, is wonderfully consistent with the life of Faith; yea and necessarily coherent, with that joyfull and comfortable walking the Gospel doth require; and that a Minister or a particular Christian doth but half his work that doth not attend to*

both. To ſpeak much of Chriſt, and yet not preſſe people to digg deep and to lay a ſure foundation of godlineſſe, is to build high roofs of a ſtately houſe, and to take no care for the foundation, which will not abide ſtorms and tempeſts. Again, to be alwayes cutting and hamering into the ſoars of the heart, and ſearching into the wounds, never preparing the oyl or balm of the Goſpel, is like the unwiſe Phyſician, to apply Corroſives, but not to uſe healing and ſuppling remedies.

E. And firſt to ſatisfie this Objection, *Conſider the example and practiſe of Chriſt and the Apoſtles in their preaching.* Certainly we are not to affect an higher way then they walked in, and you ſhall obſerve how carefull they were to keep up both theſe points: To ſee that we made ſure work in the matter of grace; and alſo that we depended onely on Chriſt for our acceptance. Concerning Chriſt, we know he had *the tongue of the learned, to ſpeak a word in ſeaſon to the contrite in heart,* Iſa.40.5. yea ſo tender was he, that he would not *bruiſe the broken reed, nor quench the ſmoaking flax,* Mat.12.20. Where he ſaw any hopefull beginning, he would give great encouragement: Yet there is no ſubject that he doth more ordinarily treat on, preſſing over again and again, then this, about looking to themſelves that they do not take that for grace which is not grace; that they be ſure to ſearch deep enough in theſe things. He is often in telling them, how farre hypocrites and reprobates may go. This being a theme he did ſo conſtantly diſcourſe upon, its plain, he ſaw the neceſſity of it. He ſaw multitudes of thoſe that followed him, not take up their profeſſion upon ſure and laſting grounds, therefore would he touch them to the very quick, and get out all the rottenneſſe in the bottom of the wound, before he did heal them. The *Parable* of the ſeverall kindes of *ground,* which is of ſeverall hearers, is very punctuall to this purpoſe: So alſo that famous one of the *fooliſh Virgins,* beſides ſeverall other diſcourſes of our Saviour, they were wholly to inſtruct in this, That godlineſſe is a farre more difficult and rare thing then moſt are convinced of: Then when men have prayed vehemently, crying *Lord, Lord,* when they have been famous

famous in all externall duties of religion; yet God hereafter may tell them, *he knew them not*. If ever the word was *a two-edged sword, to divide between the marrow and the joynts*, it was out of Christs mouth in this particular: so then we see him discharging this part diligently; but he stayeth not here, he doth also largely describe his own office and power, he giveth gracious invitations to troubled and afflicted sinners, he healeth as well as wounds: In this Ark we have the Manna as well as the Rod; so that sensibleness and tenderness about sinne, and a powerfull lively way of believing in Christ, are like the radicall moisture and innate heat which (they say) preserve the life of a man. Thus we see an example from Christ. And for the Apostles, I shall instance in *Paul*, who seemeth to be more affected and enlarged with Gods grace to sinners then any other, because he had more experimentally tasted of it: now as his mouth runneth over with expressions about Gods grace, sweeter then honey or the honey combe, yet observe, that he doth withall diligently describe the properties and duties of such who receive this grace: and therefore that 8th of the *Romans*, which seemeth to be like *Jacobs ladder*, carrying a man up to Heaven in divine meditations; yet how diligently doth he inculcate this, *That onely such, who mortifie the deeds of the flesh, who live and walk in the Spirit, who are heavenly minded*, do enjoy these priviledges? and that none might abuse his precious doctrine, he telleth us concerning his own self, *That he kept down his body*; by that implying, all holy care and endeavour, both about soul and body, lest when he had preached to others, he himself should be a castaway, 1 *Cor.* 9. 27. And further, *Austin* thought, that because many of *Pauls* expressions, magnifying faith, Christ and his righteousnesse, might weaken the practicall power of godlinesse; that therefore *James* was moved by the Spirit of God, to write his Epistle, the whole scope whereof is, to shew, that no faith justifieth, nor can any man have benefit by his bare believing in Christ, if an holy life, and good works do not accompany it.

In the second place consider, *That the auditory to whom the Minister of the Gospel preacheth, may be very different*: for 2.

either

either they may be generally a people ignorant or prophane, and at the moſt reſting in a formall way of religious duties, or elſe they may be a people of a broken and contrite ſpirit, ſuch who hunger and thirſt after righteouſneſſe, who mourn and are caſt down for their unworthineſſe: and now according to theſe different diſpoſitions, ſo theſe diſtinct truths have their appropriated ſeaſonableneſſe. To a phariſaicall and formall people, the diſcovery of ſinne in all the inward filthineſſe of it, The opening of all the ſecret hypocriſie of the heart, The diſcovering of mens principles, aimes and ends, is very neceſſary, and to ſuch our Saviour preached: whereas if a people be wounded, and caſt down with their ſinnes, to ſuch we are to bring the *gladtydings of the Goſpel*, and with the Angels to cry, *Glory be to God on high, peace on earth, and good will to men.* When *Felix* deſired to hear *Paul* about faith in Chriſt, he preſently preacheth about *righteouſneſſe* and *temperance*, which *Felix* groſly failed in, and the *judgement to come*, Acts 24. This *Paul* did, as thinking it the beſt way to ſave *Felix* his ſoul, and to make him happy indeed, as well as in name. But generally in our times, the number of afflicted, mourning Chriſtians are very few; the greater part, are either *prophane*, or *formaliſts*, and *ſelf-juſticiaries*, and therefore ſearching and piercing diſcoveries of the falſhood and guile of mens hearts, whereby they are ſo apt to daub, and make half or imperfect works in Chriſtianity, are the moſt neceſſary ſubject we can preach upon. As therefore its the skill of Husbandmen, to know what ſeed is moſt proper for his particular ground, and the prudence of the Phyſitian, to diſtinguiſh of the diſeaſes and conſtitutions of his patients, ſo it ſhould be of the Miniſters of the Goſpel, to preſſe duties exceedingly to ſome, and the gracious promiſes very much to the other.

In the next place let us conſider, what is the due and right methodizing of theſe diſtinct ſubjects, *viz.* the work of grace within us, and the gift of grace without us. And

1. *Its neceſſary to keep our hearts in the ſtudy of our own ſelves, and examination therein*, ſo that we do not put in ſuch a bitter herbe of doctrine as Papiſts and ſome others do,

about

about the *impossibility of any certainty We can have of the truth of grace in our selves, without divine revelation*; which the Papists grant hath been vouchsafed to some few, as *Paul* and others: for the truth is, to keep the godly alwayes puzling and tyring themselves about the danger of hypocrisie, and withall to add, that they can never come to any assurance of the truth of grace in themselves, is to detain them in a wandring wilderneſſe, is to put in vexing ingredients, that the wonnd may never be cured, is as vain in Divinity, as those in Alchymy who spend their labour and estates to finde the Philosophers stone: When Christ was risen, it was a vain thing to seek for him in the sepulcher, and constantly to abide there. To teach them, that there can be no certainty of our being in the state of grace: to nourish these doubts and fears, as the proper effect of humility, is indeed to teach men with briars and thorns, as they did the men of *Succoth*. But no wonder the Papists teach such uncomfortable doctrine, for thereby they inhance their own Church-commodities as excellent receipts; doing herein like some beggers, that will alwayes keep their wounds raw, that so they may partake of greater almes.

2. *The people of God are to be instructed in the unsearchableneſſe of their errors, without any prejudice to a Gospel-life, if they loak upon this duty only as the preparative, as the way, not as the end or the center.* Certainly those Christians wrong themselves and the grace of God, who are only in examination, intending no further work, but alwayes exercising themselves herein: No, *David* did otherwise, he groaneth under his corruption, but then flieth to grace as a sure refuge. So *Paul* doth lament and bewail that Law of sinne within him, yet runneth unto the grace of God in Christ. That which the godly should aim at, is, *first to see they are prepared and qualified with the truth of grace*, and this foundation being laid, then the rest of their study and affections is to be drawn out about Christ. *John* the beloved of Christ, who is so much affected with Gods love, yet he giveth severall characters, by which we may know when we are of God: We are to seek for a rest to our souls, and that cannot be from the graces

within us: This then must be granted, that when the godly are acquainted with the truth of grace in themselves, they are then to seek out further for Christ, and the Covenant of grace, as that which is the chief duty in Christianity. Be not then alwayes in the way, desire to be at the journies end.

3. *Our carefull distinguishing between the truth of grace, and the counterfet of it, will not prejudice the life of faith, if so be we do not make them causes to rest upon for our justification and pardon of sinne.* It was the great complaint of the Apostle, that some false teachers taught *justification by the works of the Law, Gal.* 2. and as many as did so, he said, they were *fallen from Christ*: and thus if any put trust in their own righteousnesse, they do not only seek to finde grace in their lives, but put confidence also in it afterwards; this man sets up a *Dagon* against the *Ark*, he sets up something in Christs room; he goeth about with the *Jews* to establish his own righteousnesse, and then no wonder if he never come to prize a Gospel-righteousnesse; but if the godly look for the presence only, as being necessary by Gods command, without which there is no grace or happinesse vouchsafed to a man, and go no further, abhorring all self-confidence, then this makes a mans heart a fit vessell to receive the oyl of the Gospel: Its so farre from hindring, that it dresseth and prepareth the heart, for Christ to come and lodge in it: so that this is the right method, to preach the necessity of the truth of grace, but to preach down all causality thereof to our justification: We bring another Gospell, if we do any other wayes; and so though we were Angels, yet we were to be accursed: Those Sermons then will never eclipse the glory of the Gospell, which tend to the searching of the depth of a mans heart, yet withall instruct, that though they should finde grace in their hearts to their comfort and desire, yet nothing but Christ must be relied on. Admire imputed righteousnesse, as if thou hadst no inherent, yet labour and pray for inherent, as if there were no imputed. The people of God are sometimes affected in their sense and feeling, as those that have the disease Ephialtes, we call it, a trouble with the riding of the mare. They think some horrid and heavy load lying upon

upon them without them, when its nothing but some distempers of humor within: So it is with the children of God, sometimes they have dreadfull and formidable apprehensions about God, and his severity, as one that did even seek an opportunity to damn, when all the distemper is in themselves: Its not any thing without from God, but their sad unbelieving and suspicious thoughts within: Do not therefore let any trouble within oppose the free offer of Gods grace without: but as no man ever hated his own flesh, but cherisheth and nourisheth it; so do not thou thy soul, but cherish it with imputed righteousnesse.

4. To teach people self-examination and study about the work of grace in themselves, will not exclude a gospel-life, unlesse we preach *satisfactory and meritorious works to be done by us, to make a recompence unto God.* Thus we justly complained of those times when Popish Doctrines had covered the face of the whole Church; Then was the Sun of Righteousnesse under a Cloud; Then mans satisfaction and not Christs was exalted; Then the Popes indulgences hurried Gods indulgence in pardoning; Then some relique of a Saint was more magnified then the obedience of Christ. Now it's an unreasonable thing in some Antinomians to call the doctrine of necessity of Repentance and a strict godly life, Popery, for thus the whole Scripture would incurre our rash censure; Keep we then within these bounds and limits, and then say, Oh let the Ministery powerfully search into every dark corner, let it finde out every false way, The more searching and close it is, the more welcome it will be to me: Thus there cannot be any opposition against free grace and Christ, from a true and right pressing of the inward, strict, and powerfull way of grace: We shall shew on the other side, that a right magnifying of Christ and pardon, doth not oppose a daily sollicitude and holy trembling about our selves: Now, then is Christ and Grace rightly preached when it's exalted according to the extent and latitude of the Scripture, for seeing Christ is not only revealed to be a Saviour, but we have also his Commandments and manifold duties which he enjoyneth us to observe, he preacheth but

half Christ that mentioneth only the benefits by him, and not the duties required also, Christ is the life, but he is also the Truth and the Way. He is the head, and all fullnesse is from him, yet the members are to receive of this fullnesse, so that many mistake what it is to preach Christ, and the Gospel; Oh they think you must tell them of nothing but joy and heavenly embracements; They think you must in every Sermon make them like *Paul* snatched up into the third heaven, whether in the body or out of the body they cannot tell, for certainly *Paul* was no Gospel-Preacher then because he is much in commending the powerfull practise of all graces, both as we are Christians, and as in such relations. Hence in severall places are those many directions about husbands and wives, and children, and servants, to do their duties, so that its not true Christ, or the true Gospel, but a meer Idoll of their own brain, who do not preach Christ, pardon of sinne in the full latitude of the Scripture-direction: *There is forgivenesse With thee that thou mayest be feared*, saith *David*. And how notably doth *Paul* thunder in this point, *Rom.*7.1. *What, shall We sinne that grace may abound? God forbid.* See here *Paul* hath a God forbid, that any should be the lesse tender and fearfull to sin, because grace doth abound; and thus have I removed this Objection, which I had a fit occasion offered me to answer, from the connexion of *Davids* complaint and his Petition.

Use. A twofold Use may be made, First, To discover the folly of all such who boast of grace, and speak much of the merits of Christ, yet are not afflicted with the known and unknown sinfullnesse that is in them, In pains, In calamities, They tell us of trusting in Christ, of hoping for pardon, but not a word of that load and burthen which they finde sin to be upon them; Thou must make a new Bible, and bring a new Christ, and a new way of pardon, if ever such an one as thou art dost expect pardon.

And Secondly 'Tis of Admonition to the godly, not like *Rachel* for her Chidren, so thou for thy sinnes to sit disconsolate alwaies, and refuse to be comforted. Do

not

not divide and ſeparate thoſe things which God hath enjoyned; Thy ſinfullneſſe conſider, but conſider Chriſt alſo; Neither of theſe mill-ſtones may be taken to pledge, between which thou maiſt be made pure bread, as *Luther* once.

SECT. VI.

Of Sinnes of Ignorance, Presumption, and Reigning in a man; As also the Mitigations and Aggravations of Sinne.

SERM. XXII.

Of Sinnes of Ignorance; And how it comes about that a godly man may live in sin and not know it.

PSAL. 19. 12.

Cleanse me from secret sinnes.

WE are now arrived at the last considerable particular in this eigth verse, which is the object matter of the Petition, That from which *David* desireth to be cleansed, *viz. secret sinnes*: In the Hebrew it's only *secret*, and is for the explication of errors, which he had mentioned before, *viz.* *such*

ſuch ſinnes, that through ignorance or any other way I cannot diſcern. Therefore our Tranſlators do well adde *ſinnes*, though in a different character, to ſhew it is not in the originall. Now a ſinne may be ſaid to be ſecret or hidden two waies.

Firſt, In reſpect of others, That others do not know it; and thus many men commit groſſe and vile ſinnes, which their own conſciences accuſe and condemn, only they labour to conceal them from others. Thus the Apoſtle ſaid, *It was a ſhame to ſpeak what was done by ſome in ſecret*, Eph. 5.12. and they are called 2 *Cor.* 4.14. *The hidden things of diſhoneſty*, becauſe it's the property of every man like *Adam* to hide and cover his ſin from others, and if poſſible from God himſelf. Now *David* doth not mean ſuch ſecret ſinnes here; for howſoever it be true, that a godly man dare not allow himſelf in any ſecret known ſin, as we ſee in *Joſeph*, *How can I do this and ſin againſt God!* yet *David* reacheth to an higher degree of grace in this Text, He is ſo far from conniving at any ſin known to himſelf, though ſecret to others, That he is afraid and praieth againſt even *theſe ſinnes that may be in him, and yet he not know them.*

Secondly, A ſinne may be ſaid to be ſecret or hidden, not only in reſpect of the knowledge of others, but alſo our own knowledge, ſo that the man who doth ſuch a thing, yet doth not at all think he ſinneth therein, and this *David* praieth againſt in the Text. Now it may be objected, *How any thing that cometh meerly through ignorance can be a ſinne, if it be wholly from ignorance it's involuntary, and if it be involuntary how can it be a ſin, ſeeing there is no conſent?* Hence an axiome of *Auſtins* is urged by the Papiſts (who would not have that luſt riſing up in us againſt our conſents, and antecedently to our reaſon and deliberation, to be truly and formally a ſinne,) *viz.* that *uſq; adeo, peccatum eſt voluntarium malum, ut nullo modo ſit peccatum, ſi non ſit voluntarium*, and is it not another rule, *invincibilis ignorantia excuſat à toto?* To anſwer this: the Scripture makes the formall nature of a ſinne to lye in this, *that it be a tranſgreſſion of the Law*, as appeareth by *Johns* definition, 1 *Joh.* 3. whether it be involuntary or come from

Object.

Anſw.

from ignorance, that doth not take off from the ſinne. Hence we read that the *Jews* had their ſacrifices for their *ſinnes of ignorance*, Lev.4.12,13. Lev.5.15. and *Paul*, Rom.7. calls that ſinne, which yet *he would not, yea he hated:* And as for that of *Auſtin*, he himſelf did not underſtand it of originall ſinne, but of actuall ſinnes: and whether a thing may be ſaid to be voluntary, either *immediately*, becauſe directly and immediately willed by the will, or *mediately* and interpretatively, becauſe it is willed in the cauſe of it: and thus originall ſinne, and all the ſinnes that are committed out of ignorance, error, inadvertency, they are voluntary in the *remote cauſe*, and ſo cannot be ſaid to be committed without the will. And as for the other rule, *that invincible ignorance doth totally excuſe*, that may be true in ſome particular facts amongſt men, but *reſpectu juris divini*, or the Law of God, there cannot be any excuſable ignorance; for every man is bound to have a knowledge of Gods will, and ſo his ignorance whereby he ſinnes, is a privation of a rectitude that ought to be in every mans underſtanding. Thus you ſee, that ſinnes are ſinnes, becauſe a breach of Gods Law, though we many times know them not to be ſo; and therefore *David* by a holy caution and godly jealouſie, doth pray againſt ſuch ſinnes.

Obſerv. A godly man ſhould be humbled for his unknown ſinnes.

Obſ. *Its the duty of godly men to be humbled for, and to deſire pardon of not only the ſinnes they know and are convinced of, but even of unknown ſinnes:* He is to have an holy jealouſie, that ſome unknown ſinne, ſome undiſcovered ſinne do not damn him; it may be there may be more danger from theſe then know ſinnes, becauſe when diſcovered, they are more eaſily withſtood and ſtriven againſt; but an unknown enemy, or an unknown diſeaſe doth eaſily kill, ſo an unknown ſinne may quickly deſtroy us.

Whence it is that a man may not underſtand his Sinnes.

To open this Doctrine, we ſhall firſt diſcover the grounds whence it may ariſe that our ſinnes be hid from us; *how it may come about, that a man doth not underſtand his ſinnes:* And

I. From the wound that is upon a mans minde by originall Sinne.

I. *It ariſeth from that dangerous wound and diſeaſe, which is upon a mans minde by originall ſinne:* and although a godly man be renewed in his minde, and have this eye-ſalve, yet the Apoſtle ſaith, *We know but in part.* If the Philoſopher could ſay,

ſay, that even in naturall truths, our underſtandings were but like *noctua ad ſolem, the Owls eyes to the Sunne*; how much more is this true, in Divine and heavenly things! No wonder then, if the godly lye in many ſinnes of ignorance, ſeeing they have knowledge but in part; and the Apoſtle in that comprehends his own ſelf, though *taken up into the third Heaven, and hearing things unutterable.* Yea and that in the time of the Goſpell alſo, when a greater meaſure of knowledge is vouchſafed, *Paul* thought his former time, a time of childhood, *he ſpake and underſtood as a childe:* but yet, when he comes to ſpeak as a man, and childiſh things are done away, while he is in this life, *Paul* is not able to know all things by himſelf, and therefore he ſaid, *though he knew nothing by himſelf, yet therein he was not juſtified, becauſe it was God that judged,* 1 *Cor.*4.4. Oh then how humble and debaſed ſhould Gods children be in their own eyes! for if they do and can underſtand ſuch errors, and ſo much filthineſſe in themſelves, that they cannot indure and abide themſelves, what would they do, if they could behold all their deformities?

2. *Therefore the people of God cannot ſee all the ſpots and blemiſhes that are in themſelves, becauſe of their ſelf-love and ſelf-flattery,* the reliques whereof are in the godly as well as other ſinnes, yea ſometimes they are too active: We ſee in *David,* concerning the matter of *Bathſheba,* how ſevere he was in judging the ſuppoſed man that was ſo injurious in *Nathans* Parable; and he was ſo farre blinded with ſelf-love, that he did not think he was the man. And thus *Judah* alſo in the matter of *Thamar* whom he had defiled, how zealous was he! *Bring her out to be burnt,* not conſidering that he was guilty of adultery. Now then if in groſſe ſinnes, a godly man may ſo farre love himſelf, and indulge himſelf, that he ſhall not know his errors, how much rather in ſinnes more difficultly found out! Many ſad failings, and divers miſcarriages the children of God may run into, and yet have ſuch a miſt before their eyes, that they ſee nothing: Others they wonder and ſay, How dare ſuch if they fear God, if they have felt the bitterneſſe of ſinne, if they know what godlineſſe means, allow themſelves in ſuch wayes! but though the godly ſee in

2. From ſelf-love and ſelf-flattery.

many things, yet ſelf-love puts a vail before their eyes in other particulars: What a cloud was upon *Jonahs* ſpirit, when the Lord expoſtulating with him for his diſobedience and diſcontent, he ſaith to God himſelf, *I do well to be angry?* Here *Jonah* did not ſee his froward diſpoſition, if he had, he would have ſaid the clean contrary, I do ill to be angry; I abhorre my ſelf, becauſe I have been like a beaſt before thee O God: You ſee then, the people of God through ſelf-love may be ſo farre tranſported, as that they do not only not underſtand their errors, but they juſtifie them, they plead for them; they ſay they do well. What need have we of *Davids* prayer to God, that he would prove him, and try him, if there were any doubt, or falſe way in him.

3. From neglect of ſearching and ſtudying himſelf and his wayes.

3. *Sinnes are many times hid from the godly mans eye, though he commits them, becauſe he is not diligent and accurate in making a ſearch of himſelf, and in an impartiall ſtudying of his own wayes.* If any ſinne be hid, as *Saul* was behinde the ſtuff, or as *Rahab* had hid the Spies, unleſſe a man be very carefull to ſearch, he ſhall think no ſinne is there where it is. Hence it is, that the Scripture doth ſo often command that duty of *ſearching* and *trying*, of *examining* and *communing with our hearts*; now what need were there of this duty, but that its ſuppoſed many ſecret and ſubtle luſts lye lurking in our breaſts, which we take no notice of? If then the godly would finde out their hidden luſts, know the ſinnes they not yet know, they muſt more impartially judge themſelves; they muſt take time to ſurvey and examine themſelves, they muſt not in an overly and ſlight manner, but really and induſtriouſly look up and down, as they would ſearch for thieves; and they muſt again and again look into this dark corner and that dark corner of their hearts, as the woman ſought for the loſt groat. This ſelf-ſcrutiny and ſelf-judging, this winnowing and ſifting of our ſelves, is the only way to ſee what is chaff, and what is wheat; what is meer refuſe, and what is induring.

4. Becauſe of the great deceitfulneſſe that is in Sinne.

4. *The people of God ſometimes do not underſtand their ſinnes, becauſe of the great deceitfullneſſe that is in ſinne, it ſteales in upon us unawares.* Hence is that phraſe, *Be not deceived:* and its called, *the deceitfulneſſe of ſinne*, Heb. 3. 13. It hath many

ſecret

ſecret wayes of inſinuating; it is like a *Dalilah*, its like *Jael* to *Siſera*; Sinne is a ſweet poiſon, it tickleth while it ſtabbeth: no wonder then, that a godly man may commit ſinne and he not know it, for the firſt thing ſinne doth, is to bewitch him, to put out his eyes, to take away his ſenſe and feeling; to do to a man, as *Noahs* daughters did to their father, make him drunk, and then he doth he knoweth not what: Thus many kinde of ſinnes come with ſuch pleaſures or profits, or fair pretences, ſutable to fleſh and blood, that the delight and content they bring with them, make the godly for the preſent be ſecure, and they apprehend no danger at all; as *Joab* came with a kind ſalute to *Abner*, and thruſt him under the fifth rib, while *Abner* thought of nothing but kindneſſe. Thus it is with ſinne, it comes ſmiling, it comes pleaſing and humouring of thee, while it giveth thee that deadly ſtabb.

5. *The godly do not underſtand many of their ſinnes, ſometimes becauſe of cuſtom and education:* They have been alwayes brought up in ſuch a way, they have alwayes been accuſtomed to ſuch uſages; now becauſe they were never reproached, nor heard of the ſinfullneſſe of them, therefore it is, that they do many things without ſcruple or fear, which the godly of greater light and knowledge dare not do. Thus the Apoſtle, *Rom.* 15. ſpeaks of ſome who were *Weak in faith*, by reaſon of their education and cuſtom to Jewiſh obſervances: They could not but make a difference between *meates* and *meates*, between *dayes* and *dayes*: This was their weakneſſe, yet they could not preſently be brought out of it; and our Saviour ſuppoſeth this in that admirable and prudent rule he giveth, *No man putteth new Wine into old bottles*, &c. *Matth* 9 17. The meaning is, as appeareth by the occaſion, No Miniſter that is wiſe, will ſuddenly preſſe high and more ſublime duties to thoſe that are yet weak, and through cuſtom and education are not fit to receive ſuch ſtrong meat, but they muſt be prepared by degrees: It may fall out then, that ſome godly men do build hay and ſtubble upon the good foundation, and all the while, they think not, nor know its hay and ſtubble; and a great cauſe of this, may be cuſtom and education: they have not been brought up under better knowledge, and where better inſtruction was to be had.

5. Becauſe of cuſtom and education.

6. Because of their inward and immediate alliance with the heart of a man.

6. *Sinnes may be hid from the godly, because they are of a more inward and immediate alliance with the heart of a man:* They are the immediate issue and offspring of the soul, such are the thoughts, the notions, the aimes and intentions of our heart: such sinnes as these, because they are of a more subtle and close nature, a man doth the lesse discover them; whereas for grosse actuall sinnes, those a man may more easily be convinced of: If you ask then, What are those sinnes which a godly man takes least notice of? You will finde, they are not grosse and outward transgressions, but *heart-sinnes*, the thoughts, the intentions, the motions of the soul, a world of these may passe through the soul, and be never examined; You see the Pharisees could quickly discern any of those Camels, those great, big sinnes in a mans practise, but then those gnats they could swallow down without any pain at all, such were the sinnes of their hearts, They made the *outside of the dish clean*, but all the filth was within: Oh then how little do the godly understand of their heart-pollutions, the thoughts and intentions of their heart; These are very undiscernable, you see the very thoughts and all other acts of the soul are hardly perceived, we hardly know when we think or will, much more then do we hardly discover the sinfulnesse of those actings of the soul: The Philosophers say, We cannot perfectly know the nature of *materia prima*, because of its imperfect being, it being the next thing to nothing; and thus those moates that fly in the soul, we cannot discern them, unlesse in the Sun-beams, unlesse the Spirit of God by his word do enlighten our souls, though swarmes of these flies are in the heart, yet we perceive them not.

7. Satans temptations.

7. *Satan he doth very busily assault the people of God and tempt them to sinne:* Now he hath no way sooner to overcome them, then by *casting a mist before their eyes*, or by his cunning devices *to beguile the godly*, so that they are not able to perceive the sinne, till it be committed: some have had a charitable thought of *Ananias* and *Saphira*, as if they might be saved for all that great sinne of theirs; but how cometh it about, that they lye and dissemble so much? how is it that they do not perceive the sinfulnesse of it? It was because

Satan

Satan had filled his heart, Acts 5.3. A learned Critick compareth it with that phraſe of being *filled with the holy Ghoſt*, or faith, that as a man filled ſo, is ſtrongly encouraged, and doth not conſider the difficulty or dangers in his duty; ſo *Ananias* being filled with the devils ſuggeſtions, did not feel or fear any remorſe of conſcience, any anger of God, but was fully bent to ſinne whatſoever come of it. We have alſo an inſtance in *David*, he will have the people numbred, though *Joab* do never ſo much diſſwade: well, but when he hath done, then ſaith the text, *his heart did ſmite him*, 1 Sam. 14.5. then he began to conſider that he had ſinned, and he was greatly afflicted becauſe of it. But why did not *Davids* heart ſmite him before, that might have prevented much ſinne? Its ſaid, *Satan ſtirred him up to number his people*; ſo that as Juglers and conjurers they delude the ſenſes, and make the appearances of things to be when there are no realities; ſo the devil, through his wily and crafty temptations, knowing the godly mans diſpoſition, and the fit occaſions for ſinne, doth ſo darken and becloud his judgement, that he is carried into the deep pit before ever he think of it.

8. The want of a ſound and ſearching Miniſtry.

Laſtly, *One great cauſe, why ſo much of the godly mans ſinne may be hid from his eyes, may be the want of a ſound and ſoul-ſearching Miniſtry*; That is the light, which makes us ſee thoſe Toads and Serpents, that we could not diſcover before, 1 *Cor.*14.25. The unbeliever, that comes into the Congregation, while the word is opened, hath the thoughts of his heart manifeſted, and he falls down and worſhips God. Thoſe that lived under the Phariſees teaching, would never have been convinced, that the thoughts and affections of the heart were breaches of Gods Law; they did not underſtand, that there was heart-adultery, and heart-murder, as our Saviour inſtructed them: What a world of ſinnes may a people live in, for want of a ſound and powerfull Miniſtry? for if when the light doth ſhine, men for all that *love darkneſſe more then light*, and they will preſumptuouſly commit ſuch ſinnes, that they know to be ſo, how ready and active muſt they needs be in ſinnes they do not know!

Vſe of Exhortation to the godly, That they be not confident in themſelves, that they walk with an holy and godly ſuſpition of themſelves; If thou doeſt not finde multitude of heart-ſinnes within thee, even as the ſea is full of creeping things, its not becauſe they are not there, but becauſe thou doeſt not perceive them: What *Jacob* ſaid in another caſe, *Verily this is the houſe of God, and I knew it not*, thou mayeſt on the contrary ſay, Verily my heart is a lodge of unclean thoughts, of proud, earthly thoughts, and I knew it not. If *Peter* had been thus affected, the devil could not have tempted him to throw himſelf down from the high pinacle as he did.

Vſe of Terror, *to all thoſe who live in known and convinced ſinnes:* What, ſhall *David*, ſo greatly bewail, and ſo heartily beg the pardon of unknown ſins? and art thou ſo obſtinate in ſinnes thy own heart condemneth thee for! *Father forgive them*, ſaid Chriſt, *for they know not what they do*: but how ſhall we pray, Forgive them, for they know what they do?

SERM. XXIII.

Directing a Godly man what to doe, who is afflicted under this Consideration, that he cannot understand all his Errors.

PSAL. 19. 12.

Cleanse thou me from secret faults.

WE have already discovered the Grounds, why sinnes may be hidden from a godly mans eyes: We now come *to direct to those Duties, which are required of a godly man in this case:* For you will presently ask; What then shall a godly man do, if these unknown sinnes may be latitant in his breast? when he hath done all, yet he must sit down with doubtings and uncertainties, saying, I may be damned for all my profession hitherto; there may be a crack, a flaw, a leak in me, and I have not yet found it out: Is not this to bring the godly soul into such a wilderness that it can never get out again?

The next thing therefore is to direct to such Duties, as are required of a godly man, afflicted under this consideration, that he cannot understand all his errors. And

1. *Therefore it is thy duty, greatly to humble thy self for all thy unknown sinnes.* Never to confesse and bewail known sinnes, but at the same time also to go further, and acknowledge all that hidden and undiscovered filthiness in thee. For

1. Humiliation for unknown Sinnes.

For as there is no man ſo learned, but he will bewail his ignorance in many particulars, *Hoc tantum ſcio, me nihil ſcire*, ſaid he, ſo there is no man ſo holy, but he muſt alſo acknowledge a great deal of unholineſſe which he doth not finde out; ſo that he may in ſome ſenſe ſay, This is my godlineſſe, to bewail my ungodlineſſe. So *David* you ſee gives a pattern in this verſe: neither can you ſay, This may prove a mock-humiliation, and I may thereby bewail a lye, for if I do not know of any ſinne in me, it may be there is none, and ſo I ſhall bear falſe witneſſe againſt my ſelf, and God would not have me to beleeve a lye, that thereby I may ſeem to be humble: As ſome Papiſts expound that of *John*, 1 Joh. 1.8. *If we ſay we have no ſinne*, &c. We muſt ſay ſo (ſay they) to teſtifie our humility, though it be not true: but the Apoſtle doth not ſay, If we ſay we have no ſinne, there is no humility in us, but there is no truth in us, we do deceive our ſelves with a lye. Indeed if that opinion of ſome could be made out, That a man may attain to ſuch a perfection in this life, that he may be without ſinne: then in ſuch a caſe, a man bewailing ſinne not diſcovered, may bewail *a non entity, a lye*. But that Petition commended to every one in the Lords Prayer, *Forgive us our ſinnes*, doth evidently convince the falſhood thereof. Seeing then that the heart of man, is never emptied of all this filth; ſeeing that fountain of blood is never dried up, he need not fear, by confeſſing the ſinne he doth not diſcover, that he doth witneſſe faſly againſt himſelf, for there are the reliques and motions of all evil ſtirring in every mans heart, as appeareth, *Rom.* 7. which is called *the Law of ſinne*. Though therefore a godly man may not know what kinde of ſinnes they are which come from him, yet he is aſſured, that there are ſinnes in the generall. If indeed it were a theologicall doubt, whereby a man might juſtly queſtion, whether any ſinne were lurking in him or no, then he might put himſelf upon the venture of bewailing a lye: but though the particular ſinnes cannot be diſcovered or numbred, yet that there are ſuch is without all doubt: Though *David* could not underſtand what his errors were, yet he did clearly underſtand that there were errors.

2. As

2, *As we are thus to bewail unknown ſinnes, ſo we are diligently to try and ſearch our hearts, that if poſſible we may bring every hidden ſin to light*; We muſt do as the Artificer that puts his mettall to the teſt or tryall, to ſee whether it be true or counterfeit, ſo muſt thou diligently and conſtantly examine thy actions, thy affections, thy intentions, thy heart, yea, all thou art and doſt, by the Word of God; Bring thy ſelf into the Sun-light continually: We reade how the whole community of the people of *Iſrael* were chaſtiſed for *Achans* ſinne, *Joſh*,8, A ſin they did not know was committed, nor had they any hand in it, inſomuch that it is a great Queſtion among Divines, Why the whole body ſhould be ſo puniſhed for one mans ſin, which they did not know or cooperate in: but you ſee what way they were to take to finde it out, by caſting of Lots, at laſt it came to *Achan* himſelf; Thus do thou by thy judging and ſelf-examination come nearer and nearer ſtill to finde out every hidden ſin in thee; for if through thy negligence and ſelf-love thou art willing to cover and hide thy ſinnes from thy own eyes, never think then that thy heart is ſo upright as it ought to be: If thou wilt not underſtand thy ſinnes for fear they ſhould be a thorn in thy ſide and a grief to thy eyes, know this is a great diſcovery of a treacherous and falſe heart: If with *Rachel* thou ſitteſt upon the Idols, and makeſt excuſes, be ſure that Text will finde thee out, *He that hideth his ſinne ſhall not proſper*, Pro.28.13.

2. Search the heart for hidden ſins.

3, As we are to make diligent ſearch for ſins that may be *latitant in our breaſts, ſo we are to ſtir up our memory, and to look back to our former lives*, that ſo we may know and bewail thoſe ſinnes which are wholly forgotten by us; for in this reſpect many ſinnes are hidden from knowledge; They have been committed many years agoe, in our youth time, in the daies of our vanity and preſumption: Now it may be thou haſt never had ſuch ſinnes in remembrance; To this very day they have not been matter of bitter complaint unto thee, and truly the people of God who are once wrought upon by Gods grace, and put into theſe ſpirituall travels of ſoul, may greatly be affected with thoſe particular ſinnes that

3. Look back to our former lives.

For as there is no man ſo learned, but he will bewail his ignorance in many particulars, *Hoc tantum ſcio, me nihil ſcire*, ſaid he, ſo there is no man ſo holy, but he muſt alſo acknowledge a great deal of unholineſſe which he doth not finde out; ſo that he may in ſome ſenſe ſay, This is my godlineſſe, to bewail my ungodlineſſe. So *David* you ſee gives a pattern in this verſe: neither can you ſay, This may prove a mock-humiliation, and I may thereby bewail a lye, for if I do not know of any ſinne in me, it may be there is none, and ſo I ſhall bear falſe witneſſe againſt my ſelf, and God would not have me to beleeve a lye, that thereby I may ſeem to be humble: As ſome Papiſts expound that of *John*, 1 Joh. 1. 8. *If we ſay we have no ſinne*, &c. We muſt ſay ſo (ſay they) to teſtifie our humility, though it be not true: but the Apoſtle doth not ſay, If we ſay we have no ſinne, there is no humility in us, but there is no truth in us, we do deceive our ſelves with a lye. Indeed if that opinion of ſome could be made out, That a man may attain to ſuch a perfection in this life, that he may be without ſinne: then in ſuch a caſe, a man bewailing ſinne not diſcovered, may bewail *a non entity, a lye*. But that Petition commended to every one in the Lords Prayer, *Forgive us our ſinnes*, doth evidently convince the falſhood thereof. Seeing then that the heart of man, is never emptied of all this filth; ſeeing that fountain of blood is never dried up, he need not fear, by confeſſing the ſinne he doth not diſcover, that he doth witneſſe falſly againſt himſelf, for there are the reliques and motions of all evil ſtirring in every mans heart, as appeareth, *Rom.* 7. which is called *the Law of ſinne*. Though therefore a godly man may not know what kinde of ſinnes they are which come from him, yet he is aſſured, that there are ſinnes in the generall. If indeed it were a theologicall doubt, whereby a man might juſtly queſtion, whether any ſinne were lurking in him or no, then he might put himſelf upon the venture of bewailing a lye: but though the particular ſinnes cannot be diſcovered or numbred, yet that there are ſuch is without all doubt: Though *David* could not underſtand what his errors were, yet he did clearly underſtand that there were errors.

2, *As we are thus to bewail unknown sinnes, so we are diligently to try and search our hearts, that if possible we may bring every hidden sin to light*; We must do as the Artificer that puts his mettall to the test or tryall, to see whether it be true or counterfeit, so must thou diligently and constantly examine thy actions, thy affections, thy intentions, thy heart, yea, all thou art and dost, by the Word of God; Bring thy self into the Sun-light continually: We reade how the whole community of the people of *Israel* were chastised for *Achans* sinne, *Josh*,8, A sin they did not know was committed, nor had they any hand in it, insomuch that it is a great Question among Divines, Why the whole body should be so punished for one mans sin, which they did not know or cooperate in: but you see what way they were to take to finde it out, by casting of Lots, at last it came to *Achan* himself; Thus do thou by thy judging and self-examination come nearer and nearer still to finde out every hidden sin in thee; for if through thy negligence and self-love thou art willing to cover and hide thy sinnes from thy own eyes, never think then that thy heart is so upright as it ought to be: If thou wilt not understand thy sinnes for fear they should be a thorn in thy side and a grief to thy eyes, know this is a great discovery of a treacherous and false heart: If with *Rachel* thou sittest upon the Idols, and makest excuses, be sure that Text will finde thee out, *He that hideth his sinne shall not prosper*, Pro.28.13.

2. Search the heart for hidden sins.

3, As we are to make diligent search for sins that may be *latitant in our breasts, so we are to stir up our memory, and to look back to our former lives*, that so we may know and bewail those sinnes which are wholly forgotten by us; for in this respect many sinnes are hidden from knowledge; They have been committed many years agoe, in our youth time, in the daies of our vanity and presumption: Now it may be thou hast never had such sinnes in remembrance; To this very day they have not been matter of bitter complaint unto thee, and truly the people of God who are once wrought upon by Gods grace, and put into these spirituall travels of soul, may greatly be affected with those particular sinnes that

3. Look back to our former lives.

lie heavy upon the conſcience, but then for many other, eſpecially if long ago committed, they are wholly forgotten; ſo that through forgetfullneſſe there is many a ſinne we take no notice of: *David* and *Job* did both complain that *God made them poſſeſſe the ſinnes of their youth*; and thus the godly ſhould bring to remembrance all the vanity of their former daies: it may be many a ſinne, many a debt is there in Gods Book that is not yet cancelled or blotted out; For you muſt know the Scripture tels us of a Book that God hath, wherein he writeth down all the ſinnes we commit: Now it may be there are ſinnes that are forty or thirty years ago committed, and God hath them down in his Book, but thou haſt clean forgot them as men do old debts, thinking they are paid when they be not; Oh then let the people of God, if they would know all their ſins, caſt their eyes to their former courſe of life; what hath been done by thee many years agoe, when a childe, when grown up? It may be, if thou ſet thy ſelf to it, many things may come to thy memory which thou haſt forgotten: We reade of *Joſephs* brethren, that they remembred their ſinnes againſt *Joſeph* many years afterward, and then their conſciences become to be troubled, which before ſeem ſtupified, and thus you muſt know that all ſinne once committed ſtands unblotted out, and is as ready to damn though it be many years ſince it was committed, as if it was but yeſterday; Time that eateth up all things, and devours the ſtrongeſt things, yet cannot conſume ſinne, but the guilt of that is as vigorous and damning after many years as if committed but the laſt hour; ſo that if the godly would underſtand their errours as much as may be, let them reflect upon former daies, let them caſt their eyes back, and there they ſhall ſee many grievous and bad things, it may be; As *Jacob* got a lameneſſe in wreſtling which made him go halting all his life time; It may be thou haſt got ſuch a wound by ſome ſinne that may make thee go halting, bowed down and troubled all thy life time.

4. Take notice of a twofold Repentance.

4. *You are to take notice of a two-fold Repentance, the one is expreſſe, formall, and particular, the other is implied, virtuall, and habituall.* An expreſſe Repentance is when the ſinne is known,

known mentioned, and ſorrowed for by particular naming of it. As when *David* bewailed his *blood-guiltineſſe*, when *Peter* upon his denying of Chriſt went out, and *Wept bitterly*; and the Apoſtle he reproveth ſome *Corinthians*, fearing leſt when he came, he ſhould not finde them humbled for their uncleanneſſe, laſciviouſneſſe, and wantonneſſe, 2 *Cor.* 11.21. *Paul* required an expreſſe, direct repentance of thoſe ſinnes in particular, by confeſſing and mentioning the particular vileneſſe and lothſomeneſſe of thoſe ſinnes. 2. There is a virtuall and habituall Repentance, whereby a man is prepared and ready to repent of and forſake every ſinne that he ſhall be convinced of, and therefore doth in the generall confeſſe all thoſe ſinnes that may be lurking within, and yet he not diſcover them; This *David* in the Text ſpeaks of, and and ſuppoſeth in other places where he praieth that God would *prove him* and *try him*, if there were any falſhood in him: Thus among the Jews there were ſacrifices for ſuch ſins that they were ignorant of; and this whether it were for a particular perſon, or for the whole Congregation, *Numb.* 15.22. ſo that thoſe ſacrifices were by way of caution, of jealouſie, that no ſin might reſt unforgiven unto them; Thus if a man do really repent of what ſinnes he doth know, and hath a prepared habit of heart to repent of and forſake all other ſinnes when he ſhall be convinced of them; This man takes the direct way for his peace and comfort.

Hence in the fifth place, Let the childe of God when thus bewailing and examining, and habitually prepared to repent, *earneſtly and importunately pray unto God for the pardon of thoſe hidden ſinnes*: As we ſee *David* here in the Text doth, for if you are only humbled for them, and ſue not out for a pardon, you leave your work half-done, you do but goe one mile, where you ought to go two, and this is the very direct duty in the Text; whenſoever upon diligent examination thou findeſt there are ſtill many more ſinnes then thou art able to diſcover, Then go to God ſaying, O Lord, I know there are many rocks in the Sea of my heart, which becauſe covered by water I may not eſpy, and ſo be in danger to ſplit my ſelf; There are many ſecret and hidden diſeaſes in my ſoul, which

5. Pray for the pardon of hidden ſins.

I cannot finde out; Oh therefore forgive what I know and what I know not, *Cleanse me from open and secret sinnes*; It's a trouble and a heavy grief to me that I cannot finde out all, that still there is more abomination in me then I can discover; but they are not secret or hidden to thee though to me: Thou knowest them though I do not, and therefore O Lord, *cleanse me from them*: Now there are many encouragements why thy faith should be strong to beleeve God will pardon such secret sinnes to thee.

Encouragements for faith to beleeve the pardon of secret sins upon a generall Repentance

1. They are sins of daily infirmity.

First, *Because they are the sins of daily infirmity coming from us, and for these God giveth a daily pardon*: They are pardoned of course to the godly; *If we sinne, we have an Advocate with the Father, Jesus Christ the Righteous*, he doth there especially relate (though not excluding other sinnes) to such sinnes as through an ignorance and humane frailty we cannot possibly escape: *Solomon* saith, who is there *that sinneth not*, 2 Chro. 6.36. and *James, In many things we offend all*, Jam 3.2. and *If we say we have no sinne we deceive our selves*, 1 Joh. 1. Now many of the godly are preserved from grosse sinnes, they may of a truth say, no such sinnes are in them, but then there are daily sinnes of weakneſſe, and the stirrings of corruption in their hearts; Now these God doth constantly pardon upon a generall Petition: He knoweth our sinful temper that we cannot live without this drosse, and therefore he reneweth his forgiveneſſe every day: *But there are other sins of a more grosse and notorious guilt, if a godly man fall into any such, there must be a more solemn renewed Repentance*, There must be earnest suing out of a more particular pardon, as we see in *David* and *Peter*, Though God can as easily forgive great sinnes as lesse sinnes, yet he requireth greater things of us in the way to have pardon for one then the other; Even as we reade of Christ, that though he could by a word cure all diseases as well as some, yet in some, as in raising of *Lazarus* and others, he manifested more expressions, as if in it self it were a greater work though all one to him; So then thou maist well hope to speed, for although there be no sins veniall, such as for their nature are so little that they do not deserve hell, yet God hath so graciously ordered, that such

shall

ſhall not hinder the uſe and claim of his grace and pardon; They are not ſuch for which God will bid thee keep out of his ſight, as *David* did *Abſalom* for his rebellion; but he is willing to forgive and communicate his favours though thus unworthy.

Secondly, *Thou maiſt have a lively faith in ſuch Petitions, becauſe thoſe ſinnes are done ignorantly*, for though ignorance doth not excuſe *a toto*, yet it doth *a tanto*: God doth the rather pity when we do not know our ſins, if in the generall we bewail them: *Paul* ſaid, *God had mercy on him becauſe he did it ignorantly*, 1 Tim. 1. 13. and Chriſt praieth, *Father, forgive them, for they know not what they do*, Luke 23. 34. If then God be ſo gracious as to forgive ſinnes, though of knowledge and willingly committed, when truly humbled for, then no doubt he will pardon hidden and ſecret ſins, where he ſeeth an heart prepared to repent of them if he knew them; Let not then the godly be dejected under this Truth; Oh there may be more ſin in me then I am aware of, I may be damned for what I know not; Oh this cannot be, as long as thou makeſt theſe generall Petitions unto God, and canſt ſay with *Eliphaz, What I know not teach thou me, and if I have offended I will do ſo no more*, Job 20.

2. Theſe ſins are done ignorantly.

Now to this doctrine or truth, That a generall Repentance is enough for unknown ſinnes, we muſt adde a caution or two: As

1. *This will not hold when we are willfully and induſtriouſly ignorant of our ſinnes*: When men will not underſtand that they may do well, then this is a groſſe and an affected ignorance: very likely the Phariſees and chief Prieſts in Chriſts time did not know that to be true which our Saviour laid to their charge, *That they were ravening wolves*, that their inſide was altogether foul and unclean; but were they excuſed becauſe they thought not of ſuch pollution within themſelves? No, in no wiſe, for they were willfully ignorant; *If I had not come unto them they had had no ſin*, ſaith Chriſt, yea becauſe they ſaid, they did ſee and know, therefore their condemnation was the greater; So *Joh.* 9. *For Iudgement I came into the world, that thoſe which did ſee might be blinde,*

and the blinde might see; Understand then in what case this is true, *viz.* when we are diligent and desirous to finde out every hidden sinne, we pray, we search, we bring our selves to the light that every thing may be manifested, then God is ready to pardon: but if we refuse the light, are willing to cover and hide our sinnes, then the Scripture speaks of such as are more certainly designed for destruction. Do then as the blinde man, *Ioh.9.* Christ asked him, *If he did beleeve in the Son of God: Who is he Lord,* saith the man: so, Dost thou understand and know thy errours? Which are they Lord? say, If I knew them I would abhor them.

2. *Those sinnes that are hidden to us are the more easily pardoned, which are in their own natures lesse discernable:* but if they be sins of such a grosse nature that their guilt may be easily found out, then we are the more inexcusable in such; If a man should think his swearing, his drunkennesse, his lusts were not sinnes; This would not help him, to say, I did not know it was a sinne to do so or so, for seeing by ordinary diligence thou maist come to finde out these sinnes, Therefore this fig-leaf will not cover thy nakednesse: No, thy sins are so great, that every eye may see them, such Camels they are that his throat must needs be very wide that can swallow them and not feel them.

3. *Our secret sins will be the sooner forgiven when we have not the means and occasions to finde out the true nature of them*; Thus the Apostle saith, *They that are without the Law shall be judged without the Law:* And thus our Divines say, Negative belief doth not damn; The Heathens shall not be damned for not beleeving in Christ, because they have not the means to know this duty.

4. If thou dost not perceive thy sinnes from a stupidity and customarinesse that thou hast in sin, then this doth not excuse but aggravate; As *Aristotle* saith of a drunkard, what mischief he doth in his drunken fits, though he knoweth not, yet he deserveth a double punishment, because he willfully put himself into such a senselesnesse; The Apostle *Eph.*4. speaks of some who were past feeling, and others of a seared conscience; and our Saviour tels us of some that had eyes

but

but did not see, hearts but did not understand, now these men committed sinne and they did not feel it, or consider of it: but this aggravated their wickednesse, and not lessened it.

Use of Admonition, to be acquainted with our selves, fear thy unknown sinnes; were thy eyes opened, it may be thou wouldst see armies of lusts coming against thee out of thy own breast: Take heed of self-love and flattery, especially of hiding and covering thy sinnes, that will not prosper long, God will set them in order before thy eyes; what is not known now, will one day be manifested to all the world. *Use.*

SERM. XXIV.

How and by what means the Grace of God keeps Godly men from grosse and presumptuous Sinnes.

PSAL. 19. 13.

Keep back thy servant also from presumptuous sins, let them not have dominion over me, &c.

ALthough my purpose in pitching on this Text was to make a further inquiry into that depth of wickednesse which is in every mans heart, and to direct the godly under their sad temptations in the considerations thereof; yet I cannot but perusе the next verse, which is another particular of *Davids* petition, arising from the former sad complaint he made *ver.* 12. so that it would be unmercifull (as it were) to separate

ſeparate theſe two particulars ſo nearly linked together. Come we then to the ſecond petition that *David* breaketh out into ſo heartily, from the ſerious conſideration of that unknown evil in him, which is in the Text, *againſt preſumptuous ſinnes. David* is afraid ſome unknown ſparks of this fire may at laſt break out into a terrible flame, theſe Cockatrices egges may for want of diſcerning hatch flying ſerpents: So that as the former petition was for pardon, ſo this for power and ſtrength againſt ſinne. Surely this Text, as it is a faithfull ſaying, ſo worthy of all humble and trembling conſiderations; for it teacheth the godly that it is not their power, their care, their induſtry, but the meer grace of God that keeps them from moſt preſumptuous and arrogant ſinnes: Its not a *Cain* or a *Judas*, not a monſter of men, that praies thus to be preſerved from daring and bold ſins, but *David* a godly tender man, bewailing the ſins he did not know; how farre then would he be from wilfull, known ſinnes?

In the petition conſider, 1. The praier. 2. The object matter of the praier. 3. The modification or qualification of the matter, in what ſenſe he deſireth to be preſerved from ſuch ſinnes. 4. The conſequent benefit and advantage.

I ſhall take theſe particulars in their order: and firſt of the prayer it ſelf, *Keep me from preſumptuous ſinnes.* That mercy he petitioneth, is, to be kept, to be preſerved from groſſe ſinnes. The Hebrew word doth ſignifie what a proclivity and inclination there is even to the worſt of ſinnes, if the Spirit of God doth not keep and reſtrain, even as the horſe without a bridle, would ruſh into all violence. So that it implieth even the very godly have ſuch untamed and unruly hearts, that unleſs, the Spirit of God put a bridle upon them, they would ſinne in a bold and preſumptuous manner. Obſerve,

Obſerv. The meer grace of God preſerves even godly men from preſumptuous ſins.

That its not the godly mans own care and indeavours do preſerve him from horrible preſumptuous ſins, but Gods grace meerly. *David* himſelf is a ſad inſtance of this, for although he thus affectionatly doth here pray unto God, yet in the matter of *Uriah*, we there ſee many groſſe and deliberate counſels to accompliſh his deſigned luſts; oh there the *Philiſtims* were

upon

upon this *Sampſon*, and his ſtrength was gone, there preſumptuous ſinnes did for a while prevail over him.

Before we come to ſhew what is the particular manner whereby the grace of God keeps the godly from preſumptuous fals, you muſt take notice that God may ſo preſerve a man from ſin two waies, either *externally* or *internally*; externally by meer reſtraint, or ſome mighty interpoſition of God, as we ſee in the matter of *Abimelech*, whom God kept from violating of *Sarah*: and thus he did keep *Jeroboam* from doing violence to the Prophet, by cauſing his arm to wither: and thus in the general God by his providence doth reſtrain all the malice and pernicious purpoſes of wicked men; he keeps them from ſinnes, ſuch as they incline unto, and ſtudy to contrive but cannot, even as he hath put bounds unto the ſea, that it doth not overflow the banks. Thus he is ſaid *to faſhion the hearts of men, to put hooks into their noſtrils*, and that *it is not in man to order his own waies*: yea thus God reſtraineth the devils themſelves, that they cannot do ſo much wickedneſs as they deſire. Its the obſervation of a Learned man, that *Julian*, who did ſo much deſire to foreknow things, and accompliſh deſigns, by compact with the devils, yet could never obtain his deſire. Now God keeps theſe from ſin, not out of any love to them, but to his Church and the world, that humane ſocieties be not deſtroyed, and his Church overwhelmed. Of this kinde of reſtraint from ſinne, as when a Lion or Maſtive dog are tied up from doing hurt, I do not intend to ſpeak; but of a gracious and fatherly preſerving from ſin, which God vouchſafeth unto the godly, becauſe of the Covenant of grace, and that his love is faſtned on them; and its good to conſider wherein the particulars of this grace do ſhew themſelves.

God gratiouſly preſerves his people from ſinne.

As firſt, *Its ſeen in ſome remarkable things internally, and then externally.* The particulars whereby God works on the ſoul, ſo that a godly man is preſerved from ſinne, are many: And

I. By internall helps, as

1. *A clear illumination and conviction of the heart concerning ſinne, the nature of it, the aggravations of it, and the wofull conſequents thereof.* This clear light of the minde is apt to

I. By illumination and conviction.

ſeparate theſe two particulars ſo nearly linked together. Come we then to the ſecond petition that *David* breaketh out into ſo heartily, from the ſerious conſideration of that unknown evil in him, which is in the Text, *againſt preſumptuous ſinnes. David* is afraid ſome unknown ſparks of this fire may at laſt break out into a terrible flame, theſe Cockatrices egges may for want of diſcerning hatch flying ſerpents: So that as the former petition was for pardon, ſo this for power and ſtrength againſt ſinne. Surely this Text, as it is a faithfull ſaying, ſo worthy of all humble and trembling conſiderations; for it teacheth the godly that it is not their power, their care, their induſtry, but the meer grace of God that keeps them from moſt preſumptuous and arrogant ſinnes: Its not a *Cain* or a *Judas*, not a monſter of men, that praies thus to be preſerved from daring and bold ſins, but *David* a godly tender man, bewailing the ſins he did not know; how farre then would he be from wilfull, known ſinnes?

In the petition conſider, 1. The praier. 2. The object matter of the praier. 3. The modification or qualification of the matter, in what ſenſe he deſireth to be preſerved from ſuch ſinnes. 4. The conſequent benefit and advantage.

I ſhall take theſe particulars in their order: and firſt of the prayer it ſelf, *Keep me from preſumptuous ſinnes.* That mercy he petitioneth, is, to be kept, to be preſerved from groſſe ſinnes. The Hebrew word doth ſignifie what a proclivity and inclination there is even to the worſt of ſinnes, if the Spirit of God doth not keep and reſtrain, even as the horſe without a bridle, would ruſh into all violence. So that it implieth even the very godly have ſuch untamed and unruly hearts, that unleſs, the Spirit of God put a bridle upon them, they would ſinne in a bold and preſumptuous manner. Obſerve,

Obſerv. The meer grace of God preſerves even godly men from preſumptuous ſins.

That its not the godly mans own care and indeavours do preſerve him from horrible preſumptuous ſins, but Gods grace meerly. *David* himſelf is a ſad inſtance of this, for although he thus affectionatly doth here pray unto God, yet in the matter of *Uriah*, we there ſee many groſſe and deliberate counſels to accompliſh his deſigned luſts; oh there the *Philiſtims* were upon

upon this *Sampſon*, and his ſtrength was gone, there preſumptuous ſinnes did for a while prevail over him.

Before we come to ſhew what is the particular manner whereby the grace of God keeps the godly from preſumptuous fals, you muſt take notice that God may ſo preſerve a man from ſin two waies, either *externally* or *internally*; externally by meer reſtraint, or ſome mighty interpoſition of God, as we ſee in the matter of *Abimelech*, whom God kept from violating of *Sarah*: and thus he did keep *Jeroboam* from doing violence to the Prophet, by cauſing his arm to wither: and thus in the general God by his providence doth reſtrain all the malice and pernicious purpoſes of wicked men; he keeps them from ſinnes, ſuch as they incline unto, and ſtudy to contrive but cannot, even as he hath put bounds unto the ſea, that it doth not overflow the banks. Thus he is ſaid *to faſhion the hearts of men, to put hooks into their noſtrils*, and that *it is not in man to order his own waies*: yea thus God reſtraineth the devils themſelves, that they cannot do ſo much wickedneſs as they deſire. Its the obſervation of a Learned man, that *Julian*, who did ſo much deſire to foreknow things, and accompliſh deſigns, by compact with the devils, yet could never obtain his deſire. Now God keeps theſe from ſin, not out of any love to them, but to his Church and the world, that humane ſocieties be not deſtroyed, and his Church overwhelmed. Of this kinde of reſtraint from ſinne, as when a Lion or Maſtive dog are tied up from doing hurt, I do not intend to ſpeak; but of a gracious and fatherly preſerving from ſin, which God vouchſafeth unto the godly, becauſe of the Covenant of grace, and that his love is faſtned on them; and its good to conſider wherein the particulars of this grace do ſhew themſelves.

God gratiouſly preſerves his people from ſinne.

As firſt, *Its ſeen in ſome remarkable things internally, and then externally.* The particulars whereby God works on the ſoul, ſo that a godly man is preſerved from ſinne, are many: And

I. By internall helps, as

1. *A clear illumination and conviction of the heart concerning ſinne, the nature of it, the aggravations of it, and the wofull conſequents thereof.* This clear light of the minde is apt to

I. By illumination and conviction.

produce great heat in the heart; yea its the opinion of some Learned men, That the practical dictates of the understanding are so forcible and cogent, that the Will doth necessarily follow in obedience: But that I cannot subscribe to; howsoever this is certain, That clear and certain illumination of the minde is very apt and potent to turn about the whole heart; and therefore in conversion, God doth first give light to the *understanding*, and the Spirit of God doth first *convince of sin, and then of righteousness.* Hence it is that *David* doth so often pray to have his *eyes opened*; and the Church is advised to get *eye-salve*, Rev. 3. as a special way to recover out of sinne; even as on the contrary, darkenesse in the understanding, and blindnesse of minde, doth cause men to stumble and fall; therefore wicked men are said not to know God, because the *acknowledging of truth after godlinesse*, would make new heavens and a new earth, as it were, within us.

2. By corroberating and strengthening the Will against sinne.

2. *Gods grace keepeth us from wilfull sinnes, by corroborating, and strengthening the Will, that it will not easily yield and consent unto sinne.* And this is a precious mercy, when our strength is not departed from us. The Apostle prayeth that they may be *strengthened with grace in the inner man*, Eph. 3. and he saith, *He can do all things through Christ that strengthens him.* It's weaknesse and feebleneſse of heart many times, that makes the godly fall into the mire: *Peter* wanted spirituall fortitude within, when he denied Christ. Those then whom God preserveth from presumptuous sinning, he vouchsafeth courage and boldnesse unto them; they are like *mount Zion*, *Ps.* 125. 1. that the windes and storms cannot stir them out of their places.

3. By making the heart tender.

3. *Grace preserveth from presumptuous sinnes, by making the heart tender and pliable, mollified and soft.* As at our first conversion God removeth the *stone* out of the heart, and giveth it tenderneſse and softneſse, so that we may not apostatize or fall off from God again, so it preserveth the same tenderneſs in us. *Josephs* heart was in a tender, sensible apprehension, when he said, *How can I do this and sinne against God!* On the other side, the more benummed and stupified any mans heart is, the more desperate a man is in sinning. There is no wickedneſs

kedneſs ſo hainous, but an hardened heart dares commit it, as we ſee in *Pharaoh* and the Jews: And on the other ſide, there is no ſin ſo little, but a tender heart is afraid of it, as we ſee in *David*, when he *cut off Sauls garment*; and in the matter of that *water*, he would not drink it, for which men had *jeoparded their lives*; ſo that there is no ſuch ſure antidote againſt the plague of all ſin, as to keep the heart tender, and apt to feel the weight of the leaſt ſinne, for if little ones be a burden, how much more will greater ones be?

4. *Grace doth preſerve the godly from preſumptuous ſins, by daily quickning and enlivening the principles of grace to the actual exerciſe thereof.* So that while they are in conſtant operation, all ſinne and iniquity is ſhut out. We have heretofore told you, that beſides the principles of grace, inherent in us, there needeth a daily exciting and quickning of Gods grace alſo, without which a man may commit great and grievous ſinnes, notwithſtanding that root within: Indeed its ſaid, *He that is born of God, cannot commit ſin, becauſe the ſeed abideth in him*, 1 John 3.9. but that is meant of ſuch habituated and rooted ſin, that is incompatible with godlineſſe, otherwiſe the ſeed of grace was in *David* and *Peter*, notwithſtanding that groſſe gradual apoſtacy; as there is hidden life in trees, though in the midſt of winter they ſeem dead: but when this ſeed of grace is quickned and ſtirred up, then ſinne doth the more difficultly enter: The ceſſation therefore or the ſleep of grace, makes ſuch a ſad confuſion in the whole man, as Chriſts ſleeping in the Ship, did to the Ship. Hence we have *David* praying ſo often, that God would *quicken him*; when therefore the godly would be kept pure and free from every arrogant tranſgreſſion, let them pray, that the grace of God may be breathing and alwaies blowing upon them; let them deſire that the Spirit of God may do that to their ſouls, which *Eliahs* application of himſelf did to the dead childe, never leave till life and breath come into them. While the ſtreams of water flow and are in conſtant motion, they are preſerued pure and clear, but when made a ſluggiſh pool, then frogs and toads breed in them: The daily breathing of grace upon the heart, are like the winnowings of the

4. By inclining the principles of grace unto actual exerciſe.

Corn, that drive away the chaff, like the filing of Iron, that keeps off all the ruſt.

5. By ſtirring up the love of God and the fear of God.

5. *God by his grace doth inwardly preſerve from ſinne, when he ſtirreth up thoſe two great affections in a right manner,* viz. *the love of God and the fear of God, both which will ſtrongly reſiſt any luſts of ſinne.* The love of God and Chriſt, where that is ſhed abroad in the heart, doth conſtrain a man to duty, 1 *Cor.*4. As ſhe ſaid to *Sampſon, How canſt thou ſay, thou loveſt me, and yet wilt not diſcover this thing to me?* So doth God ſay, How canſt thou ſay, thou loveſt him, and yet do ſuch things as offend me? When Chriſt would put *Peter* upon all his duty, he ſtill asketh him, *Peter Loveſt thou me? John* 21.16. *Loveſt thou me?* as if whereſoever the love of God were, there would be a conſtant care to do all things pleaſing to him. And what was it that made *Abraham* ſo willingly *offer up his only ſon,* in all thoſe aggravations of his obedience? it was only love; *Now* (ſaith God) *I know thou loveſt me.* Thus while the heart of a man is kept up with hot burning love of God and Chriſt, being exceedingly raviſhed with all the gracious effects of the Goſpel, he can no more cloſe with ſin, then the fire can freez a man. And as *love* is thus potent, ſo the *fear of God* in an holy and due manner, is an admirable preſerver of the ſoul from ſuch preſumptions: The Midwifes *feared God,* and that made them not obey *Pharaohs* cruel commands, *Exod.*1. So *Nehemiah* carried himſelf in that holy and gracious manner, not exacting and oppreſſing, as other Governours had done, becauſe *he feared God,* Neh.7.2. and God promiſeth to *put his fear in our hearts,* that ſo we may not depart from him, *Jer.*31.

6. By keeping up our faith.

6. *One main and principall manner by which God keepeth from ſin, is by keeping up faith in us:* He keepeth us by keeping faith in us: We have a full inſtance of this concerning *Peter, I have praied,* ſaith Chriſt, *that thy faith may not fail, Luke* 22.32. Why his faith? becauſe as long as that was operative and working, ſo long ſin would be ſubdued. When we loſe faith, we are as *Saul* that loſt his ſpear, all our power againſt ſin is taken away, the gates are then ſet open, the enemy may come in when he will: Therefore the Apoſtle

above

above all things bids us take *the shield of faith,* θυρεὸν, as great as a door to cover us all over, *Ephes.6.* The devil, though a roaring lion, runneth away when faith is put forth: As it's said, *Christ could do no miracle in a certain place, because of their unbelief,* Mark 6. 5,6. he could not, *i. e.* he would not: but here the devil can do nothing against the godly, because of their *faith:* Even fiery darts are quenched by this faith, 1 *Pet.* 1.5. *We are kept by the power of God through faith.*

Lastly, *God preserveth us, by affecting with a sweet and delightsome frame of heart in what is good:* He puts such joy and peace in our spirits, that we easily see every sin comes to tempt us to our losse, we are better as we are, Gods loving kindnesse is better then life; many live, but are weary of life, cry out for death; yea the damned live, therefore Gods loving kindnesse is better then all.

7. And delight in that which is good.

Thus you see how the grace of God doth preserve from sinne by inward operation: Now let us consider what outward helps there are: And

2. Outward helps

1. *The preaching of the Word,* is blessed to the godly, as a speciall means against all sin; they finde the Ministry to be a continual dropping upon them, that they should not degenerate into a wilderness; they find this to be like blowing up coals alwaies upon the Altar of a mans heart; for if the word preached be so instrumentall to convert, and to put life at first into men dead in their sinnes; no wonder if it be effectuall also to quicken up, and inflame in godlinesse. *Ezek.* 18. you see a righteous man, by the Prophets warning, is kept from severall transgressions, which would be his ruine, and the righteous man needeth warning as well as the wicked: In Paradise, there the ground needed not the clouds to drop on it, there came waters out of the midst of it to water that Garden: Thus in heaven the Ministry and these Ordinances will cease, but here all the godly need the instruction, and the reproof of it, and therefore the godly can no more live without it, then their bodies can be sustained without food. Thus the spirituall watchman makes them stand upon their guard; they finde the Word preached a goad in their side, and fire in their bosoms, that they cannot hold their peace.

1. The Preaching of the Word.

2. By afflictions.

2. *God doth lay afflictions upon them to humble them and keep them low, and this is a ſpecial help againſt ſinne. Before I was afflicted, I went aſtray*, ſaid *David*, Pſ. 119 67. and *Every branch in me, my Father purgeth, that it may bring forth more fruit*, *John* 15. So that God doth hereby preſerve his people from preſumptuous ſinnes, by daily chaſtiſements, by conſtant purifying them in the fire, or purging them by water; all the troubles and afflictions which come upon them are for this very end to mortifie ſin; they are let blood to cool them of hot feaveriſh luſts.

3. By keeping from us temptations.

3. *God keeps them from preſumptuous ſinnes, by removing the temptations and occaſions thereunto.* Oh ſhould not God keep off the ſnare from us, many a time would the godly mans ſoul be indangered: Hence are we taught to pray ſo effectually, that God would *not lead us into temptation*, for little do we know what luſts ſuch warm beams will preſently inliven in us. It was a temptation of the eye did firſt undo *Eve*, and in her all mankinde: It was a temptation that brought *David* into the mire, rhat caſt down *Peter* ſo grievouſly; our hearts are as ſtubble, when the ſparking fire of a temptation fals upon them.

Reaſons why a godly man cannot keep himſelf from preſumptuous ſinnes.

Now the ground why Gods grace, and not the godly mans wiſdom or power, doth preſerve him from ſuch apoſtacy, is, *Becauſe of thoſe reliques of luſts that do ſtill cleave to every regenerate man.* This hair of *Sampſon* would grow again, and be as ſtrong as ever, if God did not daily help and preſerve: In heaven indeed there will be no need of this petition, no fear of ſuch ſins, becauſe that flux of blood will be dried up, but here as long as the neſt and womb of ſin is, there will be luſting and conceiving, and bringing forth. We ſee what confidence *Peter* had of his love and perſeverance, yet he groſſely fell, not knowing how quickly thoſe ſparks would breſk out into a flame; its grace therefore that keeps that old wound from feſtring and increaſing.

1. Becauſe of the reliques of ſin left in them.

Uſe. Uſe of Exhortation to the godly, Write after this copy which *David* hath ſet us, Doth a man after Gods own heart ſo affectionately pray againſt preſumptuous ſins? Take heed then that God doth not leave thee, be jealous of thy ſelf, deſire

sire the Spirit of God to be alwaies breathing upon thee; Into what dungeon maist thou not fall, In what mire maist thou not quickly be wallowing, if the grace of God uphold thee not? Take heed of grieving this Spirit of God which putteth all life and strength into thee: When you see men grow secure, loose, and careless about duties, or sin, then think such an one is a Tree removed from the waters side, first, his fruit will fall, and then his very leaves, first his godlinesse, and then the very profession and name of it.

SERM. XXV.

Of Presumptuous Sins that Gods People should chiefly pray against.

PSAL. 19. 13.

And keep me from presumptuous sinnes that they prevail not over me.

THe next thing in order to be considered is the object matter of this Petition, *viz.* presumptuous sins.

As in the verse before we told you in the Originall was only *secret* or *hidden*, our Translators adde *faults*, so here in the Hebrew is only *presumptuous* or *proud*; for many do translate it, Keep me *a superbiis* from proud and arrogant waies: Hence some Commentators think the Psalmist speaks of persons and not of sinnes, as if he did pray to be delivered from proud and arrogant persons, that they might not domineer over him, but the context doth easily confute this; Therefore our English Translators do well supply *sinnes* for a Substantive to that Adjective *presumptuous*, now what presumptuous sins will appear in the pursuing of the doctrine, which is, That though a godly man cannot be without sinne in this life,

life, yet he is greatly to be afraid of presumptuous sinnes, or rather thus, *There are sins of presumption which a godly man is especially to pray and watch against*; These are such spots that should not be in Gods Children; and indeed it's disputed whether the godly can fall into presumptuous sins, so that they should reign over him, but this will appear in the sequel.

Observ.

What sins are presumptuous sins.

I shall at this time discover the nature and ingredients, or concomitants of presumptuous sins.

I. Sins committed against full and clear knowledge & conviction of conscience.

And First, *Presumptuous sinnes are usually committed against full and clear knowledge and conviction of conscience*: When men are convinced in their conscience and informed, These things that I do are sinnes, I venture the damnation of my soul by such unlawfull waies, this man sinneth presumptuously; Thus the sinnes of the Pharisees were presumptuous sins because they did obstinately rebell against that clear light Christ discovered, They could not tell what to say, They were often convinced, and yet they would malicionsly oppose him, so that ignorant and weak people are not so apt to throw themselves headlong this steep hill, as men of knowledge and understanding are; Oh that the ears would t ngle, and the hearts tremble of all such who live in sinne against their knowledge and conscience, for is not this the case of thousands? Who are so blinded in judgement, so darkened in minde, that they knew not those grosse waies they live into be sinne? Dost thou not know thou oughtst not to lye, swear, be drunk, deal unjustly? and yet thou runnest into such bogs; I tell thee to thy rerrour thy sinnes are presumptuous sinnes, Thou art a presumptuous sinner, Thou that knowest the contrary, and thy conscience tells thee to the contrary, yet thou wilt violently passe on, Worse then *Balaam* in this respect, for he presseth violently on, and though the Asse dared not go on, yet still he endeavours to put forward, till he saw the Angell with a naked sword before him; Now thou wilt in a brutish and most unsavoury manner rush into thy sins, though thou seest the naked sword before thee, though thy conscience discover the nature and filth of thy doings, yet thou wilt not give over; It had been better thou

hadst

hadst never been a man, never been born, then to be such a presumptuous wretch; *He that knoweth his Masters will, and doth it not, shall be beaten with many stripes*, Luke 12.47. Hell will be heated seven times hotter for such proud and arrogant sinners as thou art.

2. Sins committed with wilfulnesse and resolved deliberation.

Secondly, *The more wilfulnesse and resolved deliberation there is in sinne, this makes it the more presumptuous*: When they cannot pleade excuses, bring pretences, only they will follow their lusts, as those to whom *Jeremy* preached, exhorting them *to turn every one from his evil way*, but they said, No, *They would walk every one after the imagination of his own heart*, Jer. 18.12. What made the sinnes of the devil so hainous that God did cast them for ever into those chains of darknesse? Even because they were meerly willfull in their sinnes; They had no ignorance in minde, no perturbation by passions; There was no tempter to deceive them, as *Eve* had, but they sinned willfully out of meer and pure choice; That Text *Heb.* 10.16. stands like a Beacon on the hill to awaken all: *If we sinne wilfully after we have received the knowledge of the Truth, There remaineth no more sacrifice for sinne*, &c. I know this is applied by many to the sinne against the holy Ghost, and so it is very probable, yet it also proveth that all willfull sinnes committed with resoluteneſse and obstinacy, are of a very bloudy nature, and do endanger the soul in a very high degree; And yet how frequent are these presumptuous sinnes, men sinning meerly because they will: The word is against them, God is against them, Their own consciences against them, yet men will rebell and disobey how dear soever it costeth them; This is the condition of many of our hearers, look about you, see if it be not meer will and obstinacy that hurrieth many into these bogs of sins, They willfully go after the imaginations of their own hearts: *Our tongues are our own, who shall controll us?* said the Psalmist Was the presumptuous speech of some wicked men, *Psal.* 12. Sins of ignorance and involuntary sins committed without or against our wills, these cannot be called presumptuous.

3. Plotted and contrived sins.

3. *The more premeditation, deliberation, and studied contri-*

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3. *The more premeditation, deliberation, and studied contri-*

vances there are to accomplish sin, the more presumption there is in it: Thus the Pharisees were presumptuous in their crucifying of Christ, for they plotted and contrived it: It was the design they had for a long while together; So *Josephs* brethren sinned presumptuously against him, because they made it their business; They consulted together how to betray the innocent: And on the other side where men are surprised suddenly, and they are led aside by those sinnes they never intended, yea, their purpose and praiers were against them, such do not sin presumptuously; Thus *Peter*, though his Apostacy and Fall was very dreadfull and terrible, yet because it was a sudden surprise; It was that which the fixed purpose of his heart was wholly against, therefore he did not sin presumptuously: Of a godly man we have no example of such premeditated and deliberate sinning, as in *David*, we shall see him with all craft and subtlety studying how to accomplish most grosse sins, which the very light of nature would condemn, and when he hath done them, we see him covering and excusing of them; Here was no sudden surprise upon *David:* He that at another time said, *His meditation was in the Law of God day and night*, doth as often exercise himself in the lusts of sinne: Many times length of daies doth abate the fury of a lust, or there come in seasonable and powerfull considerations, like *Abigail* to stop *David* from his intended wickednesse; but if a man do not let once, but again and again the Sun to go down upon his wickednesse, then this argueth the more presumption in his wickednesse.

4. The more freer a man is from passion when he sins, the more presumption is in his sinne.

4. *The more a man is free from all perturbation of passions, the more sedate and composed he is, and yet will stretch out his hand to wickednesse; the more presumption is in that sin.* Sins done out of passion though they do not or ought not to excuse, yet they do diminish from the arrogancy and presumption in sinning: Thus *Aarons* consent to make an Idoll, though a grievous sin, yet because over-powerd by the people, was the more excusable: *Moses* because his sin was through passion, God did forgive it, yet that it did not excuse, is plain, because God would not let him enter into *Canaan: Peters* deniall

niall of Christ was in a Passion of fear, but *Judas* had no passion upon him, he was in a composed quiet frame, and yet through the lusts of his heart did manifest himself so wickedly: Consider then, the lesse passion or perturbation there is upon thy soul, and yet thou art ready to spit thy venome; Thou wilt sting though not provoked; Here is the greater measure of presumption in thy rebellion.

5. *The more men sinne that have no externall temptation either of pleasures or terrours, these have the more presumption in their sinne:* As passions and perturbations from within, so externall temptations from without do much take off from the presumption in sinning, for that temptations are mighty strong to overthrow even the godly as well as the hypocrite, appeareth by that speciall direction to pray against temptations and Gods speciall promise to preserve therein. *David* in many externall temptations and pressures that were upon him, runneth into many unlawfull shifts, yea, *Abraham* and *Isaac* by an externall temptation dissemble and equivocate, because of too much worldly fear within them: We reade in Antiquity of many Christians who grievously relapsed in the daies of those bloudy persecutions, yet because such apostacies were extorted by tyrannicall violence, The Orthodox thought it their duty to receive such upon their repentance to Christian fellowship and communion; There is a great difference when a man sinnes from his own habituated principles in wickednesse, and from the over-powring force of some importunate temptation: A temptation depriveth a man for the time of his own self; He is not the man he was, like *Noah* overwhelmed with too much wine, he knowet h not what he doth: You see Iron by the fire may be put out of its hard and intractable nature, you may beat it into th is form or that form; And so it is here, even the most upright and true-hearted godly man may be quite put out from his genuine and true disposition, by some enticing or terrifying temptations.

5. When they sin without temptations.

6. *The more a man sinneth against expresse admonitions, commandments, and reproofs, the more presumptuous he is in his sinning:* Such an one cannot pleade, that he had none to warn

6. When a man sins against expresse admonitions, commandsand reproofs.

him, none to instruct him, and therefore when he sinneth he hath the lesse excuse; What made *Sauls* sinne in sacrificing and in sparing the fatteſt of the spoil, such a presumptuous sinne; That it's said to be rebellion in a speciall manner, and such rebellion as was worse then witchcraft? was it not because *Samuel* had given him expresse commandment to the contrary? so that the more powerfull admonitions, instructions, and reproofs thou hast to the contrary, the greater is thy presumption in disobeying, *Deut.* 1. 43. The people of *Israel* are there charged for their rebellion, and that they went presumptuously up to the hill, and why so? when God commanded them not to go, and fight against their enemies, they would go, but *Moses* bid them they should not, yet for all this expresse prohibition, they went presumptuously, and smarted for their foolish rebellion; so that what heresie is in matter of doctrine, the same is presumption in matter of practice. After the first or second admonition, an erroneous person manifests himself to be heretical, obstinate and self-willed: And thus it is here; After severall reproofs and instructions, if thou still persist in thy wickednesse, let thy sinne be never so little, thou sinnest presumptuously in so doing; so that by this it appeareth, all those who live under the powerfull preaching of the word, where such sinnes as the auditory are most guilty of, are constantly reproved and condemned, such sinners are presumptuous sinners: Oh consider this and tremble, all ye who have heard those particular sinnes, those very lusts thou livest in, particularly mentioned; there is not a Sabbath day, a Sermon scarce but brings thy sinne to remembrance; know thou, that thou sinnest presumptuonsly, thou hatest reproof; Who is the Lord, or his messenger, that thou should regard him? Oh beleeve it, Thou wilt finde no excuse for thy self, God will judge thee as a presumptuous sinner: Thou art a presumptuous drunkard, a presumptuous curser and swearer, for these things have been often reproved and yet thou hast hardened thy neck: Take heed lest after this very Sermon and notice thou hast had, presumption be not in an higher manner laid to thy charge.

7. Then

7. *Then do we sinne presumptuously, when notwithstanding all our wickednesse and impenitency, we imbolden our selves, as if it would be well with us for all this:* As if we should not be punished here, or damned hereafter, though we walk thus contrary to God. God hath commanded the Ministers of the Gospel to proclaim, and say *to the righteous it shall be well them, but to the wicked it shall be ill with with him*, but the presumptuous man he will not beleeve this, he thinketh God loveth him, and his blessings shall be upon him, though thus discovered in iniquities: and this is that indeed, which Divines do properly call presumption, when men do expect such a glorious and blessed end, yet never use or perform the meanes tending thereunto. Thus the devil tempted Christ to presumption, when he would have perswaded him to throw himself from the pinacle: and thus *Moses* describeth such a presumptuous man, that when the threatnings and curses of the Law shall be read, yet he shall blesse himself in his heart saying, None of these things do belong to him, *Deut.*29.19,20,21. and who can mourn enough, to see such grosse presumptuous sinners every where? for thou who art a known sinner, what makes thee bear up thy heart? what causeth thee to go up and down with joy and boldnesse? why doest thou not cry out with fear, lest every night the devils do not come to fetch thy soul away? why art thou not afraid to tread on the ground, lest that swallow thee up? to be in thy house, lest the pillars thereof break and crush thee into pieces? Why art thou thus senseless? Is not all because thou blessest thy self, and flatterest thy self, though God abhorreth thee? Oh when wilt thou judge thy self, and passe that censure upon thy condition, which God himself doth, were it not for sinfull presumption in thee thou wouldst be a trembling *Cain*, thy conscience and heart tells thee of all that wickednesse thou art privy unto, that were it not thou makest such false hopes to thy self, thou couldst not refrain a moment from crying out, Oh I fear I shall be damned, I shall be damned: Oh take heed then of this desperate presumption, which makes thy condition indeed hopelesse, while it is upon thee, though thou art full of

7. When notwithstanding his impenitency he promiseth happinesse to himself.

vain and false hopes: Is it not enough to be such a bruitish sinner, such a notorious rebell to God, but thou must add presamptuous thoughts to all these things, saying it shall be well with thee howsoever? Oh do not these abhominable things in such a presumptuous manner.

8. When men proceed in wickednesse notwithstanding Gods judgements are upon them.

8. *Then men sinne presumptuously, when notwithstanding Gods judgements are upon them, yet they care not, but proceed wickedly in their wayes:* and this must needs be a sure discovery of presumption; for if while the rod is upon the back, and the smart is felt, they will persist in their rebellion, what hope can there be, when the scourge is moved? Thus *Pharaoh* was an arrogant presumptuous sinner, for though God did severall times in such a dreadfull and unusuall manner punish him, yet he will not let the people go. Thus *Ahaz* was a presumptuous sinner, because under all his calamities, he yet added to his wickednesse; therefore the Scripture saith, *This is that Ahaz*, 2 Chron. 20. 22. that presumptuous incorrigible sinner. Oh then judge of your presumption by the afflictions God layeth upon you: If thou hast been often chastised, the hand of God hath been upon thee severall wayes, yea yet his hand is stretched out still, and thou for all this doest not care for these blowes, art not afraid, but venturest impudently upon thy sinnes; then know, thou art arrived to an high degree of rebellion against God.

9. When men are habituated to do wickedly, that makes them sin presumptuously.

9. *When men have a long while accustomed themselves to any sinfull way, so that now they are rooted and habituated in it, this makes them sinne presumptuously:* Then they are become blackmores that cannot easily change their skin: when the devil hath possessed them from the youth up, then it must be much fasting and prayer that can dispossesse him; such mountains are a long while digging up and removing away: sinne and the devil do by degrees strongly harden men; that as the devil possessing the bodies of men, filled them with boldnesse and presumption, making them runne into the fire and the water, thus when he filleth the heart of a wicked man, he maketh him bold to commit the vilest and most abhominable crimes.

10. Then men are

Lastly, *Then men are presumptuous sinners, when they boast*

and

and brag of their iniquities. As *Sodom* and *Gomorha* did proclaim their impieties, and the *Israelites* were not ashamed when they had done evil, but made their foreheads like brasse. Thus the whore is made by *Solomon* to be an impudent presumptuous sinner: And are there not many such hoggs and doggs, for to such the Scripture compareth them, that at noon-day will tumble in their mire? They have lost all shame and modesty: they boast of their ungodly deeds: they make a mock of their sinnes: they laugh at and despise all admonition.

presumptuous sinners when they boast and brag of their sins.

Use of Instruction; Let it be thy fear, thy care, thy prayer, not to fall into presumptuous sinnes: How terrible and dreadfull this is, will appear by the next. In the mean time, know that all you who live in the customary committing of all known grosse sinnes, and that under the light of the Gospel, you sinne more or lesse presumptuously; you cannot plead ignorance, temptations, passions, but its your habituated, rooted wickednesse, that driveth you thus headlong: If you had faith but like a grain of mustard-seed, it would make you other men: you could not hear so much, know so much, be convinced so much as you are, and yet commit such sinnes, but that high presumption doth reign in you. Well: at the day of judgement, or it may be in this life, when God shall set thy sinnes before thee, that lofty, proud heart of thine will shake like a leaf.

SERM.

SERM. XXVI.

The Ingredients and Aggravations of Presumptuous Sinnes.

PSAL. 19. 13.

And keep back thy servant from presumptuous sins, &c.

YOu have heard what are presumptuous sinnes, and when men sin presumptuously; let us now consider the ingredients or concomitant dispositions of those who do thus offend, because such bitter streams could not flow but from a bitter spring: It is a prave and ill-disposed heart that breaks out into such proud and arrogant actions; you may indeed see the outward conversation of this presumptuous sinner, and lament over it, but the inward part of that man is farre more abominable: were his heart and inwards discovered these would be more vile, and horrid then any outward transgressions: And

Ingredients, 1. Pride and haughtinesse.

1. A notable ingredient to presumptuous sinning, is, *Pride and haughtinesse of minde*; these can never be separated, pride and presumption in offending. Hence the Hebrew expression to sinne presumptuously, is with an *hand and heart lifted up*; as if they would say, Who is God, and what is he that we should regard him? Thou couldst never act so much wickednesse in such an obstinate way; did not thy soul swell with pride, as the toad with poison. The Scripture doth fully testifie this, *Isa. 9. 9.* Those that would build themselves houses in despite of Gods judgements, and whether he would or no, as it were, did intend to exalt themselves: All that they

they said to this purpose was in the pride and stoutnesse of their heart; so again *Jerem.* 17.17. where the Prophet plainly and powerfully preaching unto them, saith, *If ye will not hearken, my soul shall weep in secret for your pride*, that was the cause and fountain of all. If therefore it be asked, Why is it, such men, though they hear so much, know so much, understand so much, yet will not humble themselves and submit to Christs commands? it is because of their pride and loftinesse, they know not how to stoop and yield unto God. Thus *Dan.*5.20. The Kings heart is said to be *hardened in his pride.*

2. *Hardnesse of heart and senslesnesse*, that is another cause of presumptuous sinning; for what do such fear what restraint is laid upon them? they have no bridle to keep them back: This is called *a seared conscience*, 1 Tim.4.2. that feeleth no pain; such are said, *Ephes.*4.19 to be *past feeling*: Now a man that can feel no pain, if you lay firebrands to his naked flesh, he careth not; Thus it is with men presumptuously offending, discover unto them all the wrath of God, carry them to the very brinks of hell, bid them see and hear all the howling and raving of persons damned there, you move them not at all, for they are past feeling; these are Idol-sinners, that have *eyes and see not, hearts and understand not.* 2 Pet. 2.10. those persons that are called presumptuous, are said to be also like *bruit beasts*, that understand nothing: And are there not many sad objects of this nature every where? they are no more apprehensive or sensible of their sins, and the terrible aggravations of them, then the very bruit beasts are: they get no more good by a Sermon, they are as stupid, and devoid of all understanding: Oh its no marvell thou makest such a sport and delight in thy sins, that thou bidst thy self eat and drink and be merry, and take thy mirth in this world, for thou art become like a bruit beast, not only in thy filthy sinnes, but in thy grosse stupidity: where therefore we see a people, though great sinners, yet trembling at Gods Word, melting and ready to cry out because of Gods threatnings, here is some hope; but of all men those are most incurable, who are bold and presumptuous to commit any grosse wickednesse, and yet have no terrour or sense about it.

2. Hardnesse of heart.

3. Scorn and derision of all reproof.

3. *Scorn and derision of all reproofs and wholesome admonitions*; This will alwaies accompany a presumptuous sinner, such were those scoffers and deriders that *Peter* speaks of, 2 *Pet.* 3.3. who said, *Where is the day of his coming?* do not *all things continue as they were?* Its not enough with them to sinne, but they make a mock and jear even at the very Scripture, and the powerfull dispensation of those truths therein. Thus the Pharisees, who sinned with so high an hand, they despised and scorned at Christ; and the Prophet complaineth of those scorners, that mocked the Prophets with *the burden of the Lord, the burden of the Lord*, because the Prophets used it so often, *Jer.* 23.34. As wicked men now adaies will mock at the name of hell and damnation, *&c.* because they hear of it so often; these are swine, that when men throw a pearl to them, they rise up, and tear the persons who do it: Oh take heed of sitting in the councell of these scorners, God will one day laugh and mock at their destruction, as *Prov.* 1.

4. Contempt of God and man.

4. *Contempt of God and man*; this is involved in presumptuous sinnes, Contempt of God; for wherein can they manifest their despising of God and his commands more, then knowingly and wilfully to do contrary to what he would have them? God told *Ely*, he *despised him, and honoured his sonnes*, 1 *Sam.* 22.29. more then him, and yet we cannot say, *Ely* sinned presumptuously; how much rather then may we say of bold and obstinate sinners, They despise God, and they honour their base lusts before him? *Numb.* 15.30. the man *that doth ought presumptuously*, is said *to reproach God*: There is a kinde of blasphemy against God in every presumptuous sinne, sometimes verball with the tongue, but alwaies reall with the hand: Oh that thou shouldst not fear some remarkable and astonishing judgement should surprize thee, for thy drunkennesse is not only drunkennesse, but it's blaspheming drunkennesse, because committed so boldly; its a reproach and a contempt put upon God, and God takes it so from thee; Oh if there were but sparks and a grain of any grace or modesty in thee, thou wouldst not indure to be such a son of *Belial*. There is also contempt of Men, for they bear no respect to them, though they know such wilfull wickednesse

doth

doth grieve the godly, afflict the heart of the godly Ministers, though their examples incourage others, and draw many to hell with themselves, yet they contemn all these things. Oh consider, that the wicked shall one day rise up to everlasting reproach and contempt; then God and the holy Angels, yea all the world shall reproach and contemn thee, as one adjudged to everlasting wrath.

5. *There is commonly security also in presumptuous sinnes.* Men applaud and blesse themselves, their hearts are closed with fatnesse, all things are as they would desire, *Nihil infelicius homine semper felici.* And thus their great unhappinesse lieth in their happinesse: This made the Psalmist say of such, *They go down quick into the grave,* because their destruction is so sudden and unexpected, a whirlwinde taketh them away, while they were sporting themselves with sinne. Thus the old world was said to have corrupted all its waies before God, *Genes.* 6.11. that is, in the very face and eye of God, they did not fear nor dread his power, and then the flood came and swept them away, while they were eating and drinking, living in all manifestations of security: Thus presumptuous sinners are said *to make a covenant with hell and death,* Isa. 28.15. as if these should not hurt them; and indeed a man could never be brought to sin presumptuously, were not the thoughts of death, hell and the day of judgement quite stricken out of his minde: Take the bridle out of his mouth, and he will runne headlong any steep hill.

5. Security.

Lastly, *In presumptuous sinnes, we attribute much to our own thoughts, our own apprehensions, not beleeving the Scripture:* And this is especially seen in those presumptuous sins which are in matter of opinions and doctrines concerning Religion; for you must know, *That not only the grosse prophane sinner, may sin presumptuously, but the false prophet, the false teacher, the heretique, he sinneth presumptuously,* because he doth boldly and impudently vent that for Gods truths, which are nothing but the impostures of his own heart. *Deut.* 16.22. the false prophet that foretold that which God had not revealed to him, is said *to speak presumptuously.* Thus 1 *Pet.* 2. Those false teachers that bring in damnable heresies, are called *presumptuous*

6. Attributing much to our own thoughts and apprehensions, not believing the Scripture.

sumptuous and self-willed: And no wonder if this be called a presumptuous sinne, for what can be greater impudence then to counterfeit this Divine Coin? to take away the live childe, and put a dead one in the room? to make our own fancies and carnall suggestions, divine revelations and inspirations? God would have the beast that touched the mountain to be stoned to death: but greater is thy presumption, *When thou makest thy own thoughts and opinions the Word of God, and thy own Will a law and a Bible to thy self.*

7. Shamelesnesse and boldnesse.

We might adde another ingredient, which is, *shamelesnesse and boldnesse*, to have foreheads of brasse and iron, but that hath been touched on already.

The aggravations of presumptuous sin.

In the next place let us consider the aggravation of this presumptuous sinne: And

1. Its a daring God to do his worst.

1. *Its a daring, and as it were, braving God, provoking him to do his worst, What care they*: Therefore the Hebrew expression for a sinne committed presumptuously is, *Before the Lord, Nimrod was a mighty Hunter before the Lord*, or in the face of the Lord. *Genes.* 38.7. *Er, Judahs* eldest son, was *wicked in the sight of the Lord, and the Lord slew him*: Its not said what his sinne was, Commentators have several conjectures, but that phrase denoteth, he was a bold, presumptuous, impudent sinner. Amongst men its accounted great presumption in their inferiours, if they offend while their superiours look on them, they care not though they see them: Oh then let thy heart be at last filled with terror and amazement for thy wilfull wickednesse: Do you think God is an Idol God, that hath eyes and not see thee? Is he not able to be avenged on thee for thy reproach and contempt thou dishonourest him by? 1 *Cor.* 10.22. *Do we provoke the Lord to jealousie? are we stronger then he?* Its no dallying or jesting matter, thus to stirre up the wrath of God against thee; for if God hath been so terrible against sins of infirmity and passion or sudden temptations, and that in the very godly, as we see in *Moses, David, Ely* and *Uzzah*, how will his fierce anger break out implacably against thee, a daring and impudent sinner? Oh consider then, how provoking and imbittering your presumptions are of God against you.

2. *In*

2. *In the old Testament there was no sacrifice appointed for wilfull and presumptuous sins*; and that the Apostle alludeth unto, *Heb.* 10. when he saith, *If we sin wilfully, there remaineth no more sacrifice for sin*: This I say alludeth to *Num.* 15. where after the sacrifices prescribed for the sinnes of Ignorance, he nameth none for presumptuous sinners, but such must be immediatly cut off; not that such sinnes upon repentance might not be pardoned, for then *David* did in vain pray for the pardon of his murder and adultery, because no particular sacrifice was appointed for such sinnes, only God hereby would demonstrate his hatred and wrath against such stout and stubborn offenders, to the terror and fear of others. As *Deut.* 17. 12, 13. The man that would not obey the Priest, he was to be *cut off for his presumption, that every one might hear and fear, and do no more so presumptuously*. This is the reason why no sacrifice was prescribed for such sins, but immediate death. They therefore are too rigid, and lay a necessary ground for irrecoverable desperation, who hold, all wilfull grosse sinnes under the time of the Gospel to be unpardonable, that God will not set open the door of grace for such to enter in, that there is no Ark provided for such; only such sins are not easily pardoned, they make a sad breach between God and the soul; they wast our comforts, they wound our consciences, they throw us into the depth of fear and perplexed thoughts within; why should not this then make cold at the very heart? those sinnes so easily, so frequently, so constantly committed by thee, will hardly be washed away: It will cost thee many a sad hour, many an heavy temptation, frequent struglings and strivings, ere a reconciliation be made between God and thy soul.

2. The old Testament had no sacrifice for presumptuos sinnes.

3. *The presumptuous sinner makes himself a direct image of the devil*; only the devils sinnes are intellectual, being the *spiritual wickednesses in high places*, and thine are bodily grosse ones; and wherein art thou become after his image and likenesse? even in this respect, he is already under torments, and he knoweth greater one day will be inflicted on him; he is full of knowledge and clear apprehension of this enmity and malice against God and his way, yet for all this torment,

3. The presumptuous sinner make himself a direct Image of the devil.

and all this knowledge and light, he wilfully sinneth against God, and increaseth his condemnation; such a bodily devil is every presumptuous sinner; it may be severall plagues and punishments of God are upon him already, his knowledge, his conscience, his own heart is against him, saying, Remember for all this thou shalt come to judgement, and yet he wilfully and obstinately will runne into all wickednesse; wherein canst thou make thy self liker a devil then in this very respect? Oh its not so much sinne, as thy presumption and wilfulnesse in it, that makes thee in such an incurable disposition.

4. It is a great disposer to the unpardonable sinne.

4. *This presumptuous sinning, is a great disposer to the very unpardonable sin against the holy Ghost*, as appeareth by the former place quoted, *Heb.* 10. Adde but apostacy, and a total forsaking of the whole way of Christ, with despite and malice against Gods truth, and then this presumptuous sinner hath sinned the sinne against the holy Ghost; so that presumptuous sinning, though it be not accompanied with a totall apostacy, yet its putting thee into the way, if God stop not, if grace help not, thou art beginning to fall down that steep hill: Oh then take heed of wilfull sinnes, and sinnes against your clear light, for these at last may bring on despite and malice to what is good: Thus malice may bring thee to apostacy, and unto an implacable opposition to the holy waies of God, and when thou art fallen so farre, thou art come to the very bottom of all.

5. Its a sign that the party so sinning is under a greater power of sinne and Satan then other men.

5. *Presumptuous sinning hath this heavy aggravation, for its a sign and evident symptome that the party so sinning is under a greater power of sin and Satan then other men.* Were it not that the devil had filled thy heart, were it not that sins were rooted in thee, and become thy very nature, as it were, thou couldst never harden thy self to such impiety; so that when you see a man go on in such presumptuous waies, you may cry out, as the mother concerning her daughter, *Have mercy on me, for my daughter is greatly tormented with the devil.* The wife may pray for such an husband, Have mercy on me, for my husband is possessed with a devil: the father for such a childe; the master for such a servant: We may say to such,

as

as *Peter* to *Simon Magus*, Oh thou childe of the devil, full of gall and bitternesse, thou hast no part in the Kingdom of God: Thou therefore who with all spite and contempt dost runne into the excessive waies of sinne, nothing keeps thee back; know, that if sin and the devil had not a great power over thee, thou couldst never be so obstinate.

6. *Such presumptuous sinning makes our condition miserable, because it putteth us into an incurable state.* There is no ordinary way to be washed from this filth, as it were, for being thus proud and obstinate, all the means that are applied can do no good. *Ely*'s sons, because presumptuous sinners, despised all their fathers counsels. The Jews, because presumptuous, made the Prophets complain, they had *laboured in vain, and stretched out their hands all the day long to no purpose*: yea they made Christ to weep over *Jerusalem*, Mat. 23. 37. *How often would I have gathered thee, but thou wouldst not.*

6. It puts a man into an incurable state.

Lastly, *Therefore doth presumptuous sinning make a man so miserable, because wrath and condemnation will take them in the midst of all their security*; when they are least thinking of it, when they are in their prosperity, taking their ease, as it was with *Sodom* and *Gomorrha*, as it was with the old world: Oh what a sudden change will God make in a moment upon such haughty sinners! Presumptuous *Belshazzar* in the midst of his jollity, seeth an hand-writing, and falleth into fears and trembling; their sunne setteth at noon day, and even while the flesh is in their mouthes, they are consumed.

Use of Instruction, To take up a bitter lamentation for the wofull and wretched estate most men are in: and the more it is to be pitied, because such do not pity themselves, for where do ye not see places full of presumptuous sinners? what are all those prophane, grosse transgressions committed against the light of the Gospel, wittingly and willingly, but notorious presumptions? Are not our streets, and many families full of such presumptuous sinners? Oh the patience and longsuffering of God, that giveth such any longer time upon the earth! Oh the goodnesse of God, that strikes thee not suddenly, that damneth thee not suddenly! Do not think long to dare God after this manner, his vengeance, though

Use.

slow,

slow, will at last break thee into pieces. It behoveth God for his own name and honour to take notice of, and punish such bold offenders; Thou hast a time, a while wherein thou satisfiest thy lusts, and dost accomplish thy desire, fearing nothing: But oh, what wilt thou do, when God ariseth terribly to shake thy heart and conscience! What mountains and hils shall then cover thee? Oh therefore get that mountain of thy heart melt like wax, humble thy self betimes under the hand of the great and mighty God, agree with this enemy and terrible adversary of thine, while thou art in the way.

SERM. XXVII.

Of Sinne Reigning in a man, with the Signes and discovering Marks thereof.

PSAL. 19. 13.

Keep back thy Servant from presumptuous sins, that they prevail not over me.

THe third part considerable in this Petition comes to be treated on, *viz.* The Modification or Qualification of his Petition, or in what manner he would be thus preserved, and that is, *That sinne may not prevail over him*; That no sin may lord or master him, so that he should be a servant, and in continual bondage to it, for seeing he cannot serve two such contrary masters, as God and sinne; if he love sinne and subject himself to that, he doth thereby forsake and renounce God.

The

The *Pſalmiſt* therefore takes it for granted, that while he is in this life, he cannot be without motions and inſtigations to ſinne, yet he deſireth, that theſe may not prevail to have dominion over him. Its with *David* as the Sea and the Land; The waters are higher then the earth, in all natural conſiderations, the waters would immediately prevail over it to drown it, but God hath ſet bounds to it; and ſo it is here, There are daily workings of corruption, and ſtrong inclinations to ſinne, even in the godly, and had they only their own ſtrength, they would immediately be plunged into all filth, but grace ſupports and prevents. From this we obſerve,

That though the godly cannot be without ſinne, yet they are earneſtly to watch and pray, that ſinne do not prevail over them. *Obſerv.*

While we are in conflict and combate with ſin, it will not be our ruine, but when we wilfully take theſe bonds and chains upon us, then ſinne will be our overthrow. The Maid that cried out, while any man violently aſſaulted her, was acquitted by Gods command; Hence *Rom.* 6.12. the Apoſtle exhorts, *That we let not ſinne reign in our mortal bodies*; he doth not ſay, Let it not be there, but let it not reign: Even as the *Iſraelites* could not wholly expell the *Jebuſites* and *Canaanites*, yet they kept them under, they hindered them from reigning over them; ſo ought the children of God. There will be pride, earthlineſſe, unbelief, moving and working in thee, only let them not reign over thee. The Apoſtle in that ſixth Chapter, doth at large ſhew how every man till regenerated, is a ſervant to ſinne, and overcome by it, till the grace of Regeneration doth renew us, and ſet at liberty; but of this anon.

Introductory Propoſitions to the point of reigning ſin.

Before we come to ſhew what are the ſigns and diſcoveries of ſin reigning in a man, take notice of ſome particulars introductory.

I.

As firſt, *That there is original ſinne, which by nature doth reign over all mankinde*: ſo that there was never any man (except Chriſt God and man) which was not wholly under the power of it; This ſinne hath depraved all the whole man, deprived them of all their ſtrength, ſo that whatſoever

slow, will at last break thee into pieces. It behoveth God for his own name and honour to take notice of, and punish such bold offenders; Thou hast a time, a while wherein thou satisfiest thy lusts, and dost accomplish thy desire, fearing nothing: But oh, what wilt thou do, when God ariseth terribly to shake thy heart and conscience! What mountains and hils shall then cover thee? Oh therefore get that mountain of thy heart melt like wax, humble thy self betimes under the hand of the great and mighty God, agree with this enemy and terrible adversary of thine, while thou art in the way.

SERM. XXVII.

Of Sinne Reigning in a man, with the Signes and discovering Marks thereof.

PSAL. 19. 13.

Keep back thy Servant from presumptuous sins, that they prevail not over me.

THe third part considerable in this Petition comes to be treated on, *viz.* The Modification or Qualification of his Petition, or in what manner he would be thus preserved, and that is, *That sinne may not prevail over him*; That no sin may lord or master him, so that he should be a servant, and in continual bondage to it, for seeing he cannot serve two such contrary masters, as God and sinne; if he love sinne and subject himself to that, he doth thereby forsake and renounce God.

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The *Psalmist* therefore takes it for granted, that while he is in this life, he cannot be without motions and instigations to sinne, yet he desireth, that these may not prevail to have dominion over him. Its with *David* as the Sea and the Land; The waters are higher then the earth, in all natural considerations, the waters would immediately prevail over it to drown it, but God hath set bounds to it; and so it is here, There are daily workings of corruption, and strong inclinations to sinne, even in the godly, and had they only their own strength, they would immediately be plunged into all filth, but grace supports and prevents. From this we observe,

That though the godly cannot be without sinne, yet they are earnestly to watch and pray, that sinne do not prevail over them. *Observ.*

While we are in conflict and combate with sin, it will not be our ruine, but when we wilfully take these bonds and chains upon us, then sinne will be our overthrow. The Maid that cried out, while any man violently assaulted her, was acquitted by Gods command; Hence *Rom.* 6.12. the Apostle exhorts, *That we let not sinne reign in our mortal bodies*; he doth not say, Let it not be there, but let it not reign: Even as the *Israelites* could not wholly expell the *Jebusites* and *Canaanites*, yet they kept them under, they hindered them from reigning over them; so ought the children of God. There will be pride, earthlinesse, unbelief, moving and working in thee, only let them not reign over thee. The Apostle in that sixth Chapter, doth at large shew how every man till regenerated, is a servant to sinne, and overcome by it, till the grace of Regeneration doth renew us, and set at liberty; but of this anon.

Before we come to shew what are the signs and discoveries of sin reigning in a man, take notice of some particulars introductory. Introductory Propositions to the point of reigning sin.

As first, *That there is original sinne, which by nature doth reign over all mankinde*: so that there was never any man (except Christ God and man) which was not wholly under the power of it; This sinne hath depraved all the whole man, deprived them of all their strength, so that whatsoever 1.

it bids us think, love, deſire or act, that we immediately perform, ſo that as the godly are ſaid *no longer to live, but Chriſt in them*; ſo much rather, every man by nature may be ſaid not to live, *but ſinne* in him. This the Apoſtle *Rom.* 5. doth at large inſiſt on, declaring that ſinne as the cauſe, and death as the effect, *hath reigned over all.* This is the ſpiritual bondage all are in, under which we are all to groan more then the *Iſraelites* under *Pharaohs* oppreſſion; and the leſſe it is a burden to thee, the more it ought to be, ſo that an *Anathema* may well be pronounced againſt all thoſe Doctrines that do wholly deny this bondage, or in a great part diminiſh it. This is like thoſe mad and diſtracted perſons, who though in priſon and chains, ſuffering in a wretched condition, yet fancy to themſelves Kingdoms and Nations that they are Lords over: Yea this bondage is in ſome meaſure ſtill in the godly, though regenerated, and they bitterly complain of this, as that which makes all their comforts to be like wormwood. *Rom.* 7. *Paul* grieveth under this, as being *ſold under ſinne*, as a ſlave brought under the power of another againſt his will. Thus it is with the godly, *Cogitur motus ſentire*, though not alwayes *conſentire*, as *Bernard* ſaid; and *Gal* 6. even the children of God do finde the fleſh ſo farre prevailing againſt the Spirit ſometimes, that *the things they would not do, thoſe they do.*

2. Secondly, *Every unregenerate man till ſanctified, is not only under the dominion of original ſinne, but under ſome actual ſinne, or ſome one or divers luſts do reign over every unconverted man.* So *Rom.* 6. all, before ingraffed into Chriſt, are ſaid *to obey ſinne in the luſts thereof*, and 2 *Pet.* 2. The Apoſtle ſaith, *Of whom a man is overcome, he is a ſervant unto.* Now there is no natural man, but ſometimes one ſinne, ſometimes another, yea ſometimes many do overcome him, *Quot vitia tot Domini*, the Heathen could ſay, So many vices, ſo many cruel Lords and Maſters. All unregenerate men have put their neck into ſins yoke, and are unwilling to have it taken off again; Though he be the greateſt Ruler and Governour of the world, yet if a man be a ſervant to ſome luſt, he is more wretched and miſerable then the *Algier* Gallie-ſlave;

What

What is it for thee to be a Maſter of ſo many ſervants, and thou a ſervant to ſuch a vile ſinne? One is a ſlave to uncleanneſſe, another to ambition, another to covetouſneſſe; ſo that the whole world is like an *Egypt*, an iron-fornace, a place for drudgery to ſinne: Oh the pains that men take to go to hell! Oh the labour and care they are at to damn themſelves! Such ſervants and bond-men are all unregenerate men to ſinne, *Tit.*3. *We were as others, unbelieving, diſobedient, ſerving divers luſts and pleaſures.* So that we may truly ſay of mankinde, that which *Tiberius* of the *Roman* Nation, *O Gentem ad ſervitutem natam. Iſſachar* is compared to an Aſſe for couching down under her burdens, and we are more brutiſh, who wilfully ſubject our ſelves to ſin and Satan for our utter deſtruction.

Thirdly, *We are to know, that ſinne may have a twofold prevalency or dominion over a man, either with a full and plenary conſent, or elſe unwillingly with reluctancy or contradiction.* As *Joſephus* ſaith of *Herod*, that he reigned over the Jews for many years by meer force, they oppoſing and reſiſting of him, but afterwards they willingly conſented to him. As there is ſuch a ruling in the world by force and by ſpontaneous ſubjection; ſo ſinne hath ſuch a dominion in wicked men, it reigneth, as thoſe who readily, willingly, and with great delight obey the luſts thereof; they chooſe and imbrace nothing ſo much as this; now on the godly ſinne may ſometimes prevail. as we ſee in *David* himſelf and others, but then there is not a total and full poſſeſſion given to ſin. Though ſinne be the ſtrong one, yet the houſe is not at quiet, or if it be, as in *David*, yet afterwards a ſtronger then ſin cometh, which is the ſeed of Gods grace, and that overcometh; So that by this diſtinction Divines uſe to reſolve that caſe of Conſcience, *Whether a godly man may be ſaid to be under a reigning ſinne?* For as you underſtand or explain the word *reigning*, ſo it is true or falſe; if by reigning be underſtood a quiet, total and full poſſeſſion, ſo that the whole heart is given up to ſinne, ſo a godly man cannot be, becauſe of that ſeed of God abiding in him: but if by reigning be meant ſuch a dominion that brings a man into obedience, though

with some conflict and grief, and at last with a final recovery; then in this sense sinne may sometimes reign in a godly man.

4. Fourthly, *Sinne comes to prevail over a man by degrees and subtil insinuation.* A man is not at the very first under the powerful dominion of it, *Jam.* 1. *There are first enticings and suggestings, after that sinne conceiveth, and after that brings forth:* So that as the Cloud in *Elijahs* time, which was at first but as big as an hand, did afterwards biggen into a vast Cloud, able to darken the whole sky; or as the exhalations and vapours when they arise at first from the earth, are not discernable, but when congealed in the second Region, they turn to black tempests of lightning and thunder; Thus it is here, sinne hath its beginnings, and its subtil ingresses, but afterwards these sparks do prove a very great flame. As therefore it was *Herods* design to kill Christ in the Cradle, in his Infancy, fearing his Kingdom should ruine him, so it should be thy godly wisdom on the contrary to subdue sinne in the beginnings of it, to break them in the egg, before they come to be Dragons or flying Serpents; one spark let alone may endanger an whole Town; if thou give indulgence to thy lusts at first, they will be thy masters afterwards; thy pride, thy unbelief, thy worldlinesse, thy passions, if thou resist them not betimes, they will soon be thy Lords and Masters.

Signs of sinne reigning over a man.

These things premised, let us consider what are the signs or discovering *Marks of sinne prevailing over a man*, when may it be said that such an one is a servant to his sinne, it hath dominion over him? And

1. When the study, endeavour and purpose of a man is wholly bent for the accomplishing of some lust.

First, *Then sinne prevaileth, when the study, endeavour and purpose of a man is wholly bent for the accomplishing of some lust.* A godly man may fall into sinne, may commit iniquity, but yet his heart, his study, his whole soul is not set upon it. This our Saviour confirmeth, *John* 8. *He that doth sinne, is the servant of sinne*; and because this point is of so great consequence, mark the asseveration he useth, *vers.* 30. *Verily verily I say unto you*, in some important, necessary and consequential truths Christ useth this affirmation; now the Pharisees boasting they were the seed of *Abraham*, and hereby glorying

glorying in their liberty, there was no doctrine ſo neceſſary, as to let them know they were ſervants and bond-men, and that unto their luſts: Conſider then this Propoſition, thou that art rich, great in the world, doſt what thou pleaſeſt, remember that thou art an enſlaved wretch, whoſoever doth commit iniquity; now what is this *committing of ſin* as makes a man a ſervant? it is ſuch as *John* ſpeaks of, 1 *Joh.* 3. *He that is born of God ſinneth not, viz.* ſuch a ſtudious, diligent, induſtrious providing for the luſts of the fleſh, that the whole man is taken up therewith: Some learned men would make a difference between ἁμαρτάνειν and ποιεῖν ἁμαρτίαν, to ſinne ſimply, and to make ſinne induſtriouſly, but in the Scripture uſe thoſe expreſſions carry not ſuch a diſtinction, only the context muſt make ſuch a difference. Thoſe that ſo ſinne, that their endeavours, deſires and inclinations are for it, ſuch are the ſervants of ſinne, though the act ſhould not be committed; As Chriſt ſaid to *Judas*, *What thou doeſt, do quickly*, not what thou art about to do, or art purpoſed to do, but *what thou doeſt*, though he was then at Supper, yet Chriſt ſaid, he was then betraying of him, then delivering him up, becauſe his heart was to do it. So that this will greatly diſcover, though not to others, yet to our own conſciences, when ſin reigneth over us; if the thoughts, inclinations, and all the care of the ſoul be that way, for as the godly know they are ſervants to righteouſneſſe, and that the Lord is their God, becauſe of the meditations and affections they bear to him, ſo may a wicked man eaſily finde out his bondage to ſinne by the motions, propenſions and conſtant inclinations of the ſoul. Thus the Adulterer, his thoughts, imaginations and deſires are that way. The covetous man, his projects, deſires and endeavours are wholly worldly, ſo that if men did not wilfully blinde their eyes, they might eaſily ſee what miſerable captives they were to ſome ſin or other.

Secondly, *Then ſinne prevaileth over a man as an abſolute Lord, when a man doth willingly and readily give up himſelf to the luſts and commands of ſinne.* What ſinne bids him think, he thinketh, what it bids him love, he loveth, do, he doth; As the *Centurion* proved his Command and Authority, becauſe

2. When a man doth willingly and readily give up himſelf to the commands of ſin.

cauſe when he ſaid to his ſervants, *Do this, they did it.* Therefore the Apoſtle uſeth an emphatical word, *Rom. 6. As you have given up your members unto unrighteouſneſſe, ſo give them up to righteouſneſſe,* παριστάνειν, is a free, ready ſetting a mans ſelf for ſervice, as ſervants do when their maſters call. As the Angels are ſaid to ſee the face of God, to ſtand in his preſence ready for every beck and command, ſo we who were once ſo ready to obey the luſts of ſinne, ſhould now be a willing, forward people for God: Oh its a great matter to conſider, with what conſent and delight thou doſt freely and gladly commit ſinne, the more of this, the more doth ſinne prevail over thee. *Paul* found that ſinne led him captive, but becauſe he ſtrove againſt it, he conflicted with it, he did that he would not have done, therefore theſe ſins were ſins of infirmity, for *he delighted in the Law of God,* his joy was in the clean contrary to ſinne at that time, *Rom.7.* But now, when ſinne findes all in thee, as the Devil did, *ready ſwept and garniſhed,* when its like *the honey and the honey-comb unto thee,* then tremble and be afraid, ſaying, I am in bondage and ſlavery. As in the day of Gods power, *his people are a willing people,* Pſal.110. So in the time of ſin and Satans power, ſinners are willing to obey them.

3. When we make it our utmoſt end.

Thirdly, *Then any ſinne is a maſter, and doth prevail, when we make it our utmoſt end, placing it in Gods room.* For a man that ſerveth ſinne doth not make it meerly his Maſter, but it is even a god to him, he referreth all things to that luſt, he eats, he drinks, he labours, liveth only to ſuch a ſinne. The Scripture cals it. *Living to ſinne,* that is, when all our labors, endeavours and happineſſe, as we judge, is in the ſatisfying of ſuch a corrupt affection. As the prophane Amoriſt in the Comedie ſaid, *Malo me iſta mulier, quam Deus ipſe amet.* He had rather that woman ſhould love him then God himſelf, though every enſlaved ſinner doth not utter this blaſphemy with his mouth, yet he ſaith [illegible] his heart, he is thus inwardly affected: Doth not the adulterer regard the love of ſuch a woman more then the favour of God? If he doth not, why then dareth he diſpleaſe God and damn his own ſoul, to enjoy thoſe forbidden pleaſures of ſinne? Do they not deſire the enjoyment

ment of ſuch a mortal creature, rather then of an everliving God? So the covetous, earthly man, is not his money a god to him, in which he truſts, and from which he fetcheth all his comforts? therefore it is called Idolatry, *Col.* 3. 5. *Clauſum arca cuſtodit Jovem*, as the Poet ſaid. So then, whenſoever any man doth ſo degenerate and become ſo brutiſh, as to live and labour only to accompliſh ſuch a ſinne, this man is maſtered by his ſinne, his ſinne is a god to him, as the Apoſtle ſpeaketh of ſome, *That their belly was their god*, Phil. 3.19. Yet what more ordinary then to ſee ſuch miſerable enſlaved perſons every where? You pity malefactors when you ſee them go up and down with their chains and manacles, and their Keepers attending them, but you cannot ſee any prophane drunkard, adulterer, covetous perſon, but you may cry out, There goeth a poor priſoner, there goeth a wretched captive. It was written upon the Tomb of a great *Aſſyrian* Monarch puniſhed by God for his impieties, ἔμε εἰσορῶν ἐυσεβὴς ἔσῳ, Looking upon me learn to be godly; ſo do thou, beholding many men, who all the day, all the year long live to the ſatisfaction of ſuch or ſuch a luſt; take heed of the chains and iron fetters ſin may put thee in.

We deferre other characters till the next: Learn from hence to take heed any ſinne do not prevail over thee. The Apoſtle *Rom.6.* ſpeaketh of two contrary kingdoms, the one of ſinne and Satan, the other of Chriſt and righteouſneſſe. Now conſider under which thou art, there can be no greater miſery to a godly heart, as you ſee by *Paul*, then to be captivated to ſinne, to do the ſinne thy heart and ſoul is againſt: Oh then think, if the people of *Iſrael* when they were under *Pharaohs* temporal oppreſſion, did ſo grieve and groan under it, that they were even weary of their lives; if when they were a ſecond time carried into captivity, *Jeremiah* in the name of all the people makes ſuch bitter *Lamentations*, what then ſhouldſt thou do when ſin and Satan rule thee at their will? Do not ſay, This is the bondage I would have, and as for Chriſts cords and bonds, let us break them aſunder, for thou wilt finde this will prove bitterneſſe at laſt; be weary then of thy fetters, of thy priſons: Oh pray and deſire others

to

to pray that God would set thee at liberty to runne the way of his Commandements.

SERM. XXVIII.

More Discoveries of Reigning Sinne in a man with its Aggravations.

PSAL. 19. 13.

Keep back thy Servant from presumptuous sinnes, that they have no dominion over me.

WE are to proceed in discovering some further Signs and Characters of Sinne in its dominion and reign over a man; and the first in order at this time shall be this,

4. A reigning sin makes all other sins obey it.

That sinne is a reigning sinne, which makes all other sinnes obey that: That is the Ocean, into which all the streames do empty themselves; that is the Prince of devils, which sets all other devils on work. As it was a sure sign, that pride and envy had dominion over the Pharisees, because whatsoever cruell or crafty counsels they undertook, it was wholly to satisfie those inward lusts: This is commonly called a mans beloved sinne; and some think *David* did especially aim at that, when he resolved to be upright, *and to keep himself from his iniquity*, Psal. 18. 23. that peculiar sinne he was inclined unto, for commonly one sinne out groweth all the rest, and as the tall tree takes away all the nourishment from the undershrubs, so some overpowerfull lust draweth from other sinnes; yea all other sinnes are devoured by that, as the Whale

Whale consumeth the little fish. Examine then thy self, What is that sinne, to which all thy other sinnes do relate? The Adulterer, if he be covetous, or unjust, or overreaching to get any gain, it is not for the monies sake, *but to spend it all upon his lusts:* That sinne is in its verticall point and full dominion, which is loved and delighted in for its own sake, and all other sinnes so farre as they help to accomplish it. Thus if Covetousnesse be thy beloved reigning sinne, all thy other sinnes of passionate swearing, or lying, and cruell extorting wayes are to fulfill it.

5. When it is turned into a second nature.

2. *Then sinne hath full dominion, when it is turned into a second nature, when through custom we are habituated to it:* for that which is naturall, though we labour to suppresse it never so much, yet it will break out again: Every thing followeth its natural inclination, and it can do no otherwise; therefore saith the Prophet, *If a blackamore can change his skin, then may ye do good who are accustomed to do evil.* Thus originall sinne, you heard, that captivateth and enthralleth the godly man, because its so naturall, its like Ivy cleaving to the Oak, that doth consume it at last; and so any actuall sinnes, the more they are naturalized the more we are accustomed to them, its as hard to remove them as high mountains: Oh then consider, how little it will excuse, when thou pleadest for thy sinnes, that thy naturall constitution carrieth thee, thou canst not help it, it is thy nature; *Thus Cholerick and furious men will extenuate their Tyger-like passions:* Oh but tremble and consider, the more thy constitution, or thy custom inclineth thee to such sinnes, the more dominion those sinnes have over thee, the greater is thy thraldome and vassallage to it. And doth not experience teach this? men accustomed to drunkennesse, to uncleannesse, are so habituated in it, that they cannot live a day without such sinnes; they are not able to refrain from the temptations, they cannot but add drunkennesse to thirst; like the hydropicall man, one draught doth not extinguish but provoke more thirst; Thus the enjoying of this unlawfull pleasures doth not satisfie, but make them desire to return to their lusts again; Oh how many such wretched prisoners walk up and down every where!

6. When plagues and judgements do not reclaim him.

3. *Its a ſign that ſinne hath great power and dominion over a man, that notwithſtanding all the judgements and plagues of God upon him for it, yet for all that, he will do it; and although it may be for the time ſuppreſſed, yet as ſoon as the judgement is over, they return with all greedineſſe to their vomit again.* You ſee this remarkably in *Pharaoh*, that ambitious deſign to keep the *Iſraelites* under, did as much overrule him as he did the *Iſraelites*, and therefore notwithſtanding ſuch remarkeable plagues immediately falling upon him, yet no ſooner is there any reſpit, but he hardens himſelf to do wickedly as before. Thus alſo we may ſee in the *Iſraelites*, that whole Nation was brought under the power of that abhominable ſinne, Idolatry; and becauſe they ſerved other Gods, therefore God gave them up to ſerve hard Lords and maſters: yet for all thoſe frequent judgements, how prone were they upon all occaſions to commit Idolatry? and are there not many ſuch enſlaved ſinners, that for their adulteries and drunkenneſſe are brought to a morſell of bread, to great extremities and beggery? yet they do not take notice of Gods viſible diſpleaſure againſt them; but in thoſe miſeries, can commit thoſe grievous ſinnes, the cauſe of all their ruin.

7. It is that ſinne which a man cannot endure ſhould be reproved or preached againſt.

4. *That ſinne which a man cannot endure ſhould be reproved or preached againſt*, concerning which a man doth not love to hear the threatnings, or the directions in Gods Word, That ſinne hath great dominion over a man: When *Saul* would ſpare *Agag* and the fatteſt cattell, it's a ſign he was immoderately affected to them, There is many a man will commend ſuch Sermons that are full of power and zeal againſt thoſe ſinnes he is not guilty of, but if you come to meddle with his ſinne, reprove that his conſcience condemneth him for, then he breaketh out into rage: on the other ſide, it's a ſure rule that man is upright, and heartily deſireth no kinde of ſinne may over-maſter him, that loveth to have his heart and life ſearched, That deſireth all ſinne as well as ſome one ſinne may be diſplaied in all the aggravations of it; That looketh upon all ſinne as poyſon, and ſo dareth not eat of one kinde more then another; Thus *David* excellently, *Pſa.* 119.133. *Order my ſteps by thy Word, and let no iniquity have*

dominion

dominion over me: Here he prayeth the ſame matter as is in my Text, and alſo ſheweth how we may be preſerved from ſinnes dominion, even by *a diligent and carefull attending unto Gods Word.* Oh then the ſinne thou hideſt and covereſt, the ſinne no man muſt tell thee of, that do thou fear and tremble at, This hath dominion over thee.

8. That ſinne which a man much prays and reſolves againſt, and yet is overtaken by it.

5. *That ſin which a man doth much reſolve againſt, yea, faſt and pray, and mourn againſt, and yet he is overtaken by it,* This ſinne hath great dominion over a man: as that diſeaſe is very ſtrong which ſtill abideth, though a man uſe all the adviſe and means to repreſſe it; Indeed thy reſiſting of ſinne and earneſt conflicting with it, is good and comfortable, and the godly in reſpect of the motions of ſinne, and ſeverall actions of ſinne, not ſo groſſe in nature, are often over-powerd; and thoſe wicked men who are carried away with ſtrong and grievous luſts, yet if they ſtrive, pray, mourn, and call upon others, eſpecially on Chriſt, and carefully avoid all temptations, they may hope God will at laſt raiſe them out of that grave of ſinne they are buried in, but yet they muſt know, had not ſinne not only a foot as we ſay, but the whole body in their hearts, they could never lick up ſuch vomit, ſuch ſinne, that with ſo much grief and ſhame, and terrour they have confeſſed to God: Oh then thou that art afraid any diſeaſe or ſickneſſe ſhould prevail over thee, ſhould overcome thy naturall ſtrength, fear leſt ſinne do thus overwhelm thee.

9. Inordinate love to lawfull comforts may be a mans maſter-ſin.

6. *Thoſe ſinnes that conſiſt in an inordinate affection to lawfull and neceſſary comforts, do many times eaſilier intangle and overcome, then thoſe that are outward pleaſures and delights of known ſinnes:* inordinate love to our houſes, eſtates, eſpecially life, doth more ſpeedily conquer a man, then love to a groſſe ſinne, ſo that thoſe ſinnes may have the greateſt dominion over thee, which thou doſt not at all ſuſpect. Thus an over-love, an over-deſire of wordly comforts, may poſſeſſe thee like an Hectick Feaver, which is hardly diſcerned, yet ſecretly waſtes and conſumeth. Hence we reade in *Rev.* 3. They are ſo often ſaid to be bleſſed who overcome temptations, becauſe its ſeldome ſeen but that temptations over-

come us, life and livelihoods is very neceſſary and dear to us; all that a man hath, even his very ſoul, he will give for that; Therefore in the Scripture outward afflictions and troubles are often called temptations, becauſe they try a man in that which is deareſt to him; If any love to theſe outward comforts be immoderate, then it will be diſcovered, whether we have an *Iſaac* that we can offer or not; O then think not that thou haſt caſt off all the yokes and bonds of ſinne, becauſe ſuch groſſe luſts and prophane courſes can no more entangle thee; for if thy wealth, thy trade, thy wife, thy children, thy life it ſelf be too dear to thee in Gods cauſe, then ſinne hath dominion over thee: If you cannot ſay, Luſts and prophaneſſe do overcome ſuch a man, yet if you can ſay, Such a man loveth father, or wife, or children, or life it ſelf more then Chriſt, then ſinne hath dominion by the immoderate affection of theſe things over a man; Oh then conſider, whether theſe careful things do not like a *Dalilah* lie in thy boſome, inticing of thee, never letting thee alone, till it hath bereaved thee of all thy ſtrength.

10. When ſinne hinders and diſturbs all our duties and religious performances.

Laſtly, *Then ſin hath dominion over us, when it hinders and diſtracteth all our duties and religious performances to God*; for our Saviour ſets this down for an undeniable rule, *Ye cannot ſerve God and Mammon*, Mat. 6. 24. If God will have the whole heart, the whole ſoul, the whole ſtrength, then there is nothing for ſinne or the world; There cannot be two contrary Lords or Maſters of thy heart; *He that loveth the world the love of the Father is not in him*; A man cannot at the ſame time look with one eye upwards and the other downwards. As the Scripture ſpeaks in matter of Idolatry, There is no halting between two, no dividing of worſhip between God and Idols, but *if God be God ſerve him*: ſo it is here, If the world be thy Maſter, If ſuch a ſinne be thy Maſter, then ſerve it; Never think to be under Gods dominion, and the worlds, Never think to ſerve God and thy ſinnes alſo; yet this is the fooliſh contradiction wicked men run into; They will on the Sabbath day come as if they ſerved God, and go to the Alehouſe on the week day to ſerve the devil by exceſſe in drinking,

ing and other riot: Oh then consider this more seriously all ye who finde your lusts, or the world do either distract or choak your duties, or else make you wholly lay them aside, so that you care not how seldom you are in them, yea, they are a burthen to you: Thus you have characters of sinnes dominion; Let us now propound the aggravation of this bitter slavery, which will be as so many spurres to make us long for a year of *Jubilee*, to come out of this prison, as *Joseph* did.

The aggravations of slavery under sin.

And first, *Dominion over us by sinne is worse then all outward bondage and slavery whatsoever:* How tedious was *Pharaohs* oppressions to the *Israelites*, it made them weary of their lives, God at last *heard their groans and cries*; Let it be thus with thee, O Lord, as long as this sinne or that lust prevaileth over me, I have no pleasure in my life, I am weary of my self because of this soul-captivity: Neither riches, health, or honours do me any good while this lust oppresseth me; Oh let God every day hear the groaning of thy oppressed soul, and certainly God that doth so graciously incline to shew mercy to the oppressed and needy, that the Scripture doth so often celebrate his goodnesse herein, will not alwaies despise thy inthralled and over-whelmed soul: If then bodily slavery be so great a misery to an ingenious man, and liberty such an inestimable good thing, that the Rabbins say, If the Heavens were Parchment, and the Sea Ink, it would not serve to write down the praises of it, how terrible and intolerable should the yoke of any sinne be? Have not most of the Warres that ever were in the world been for liberty against slavery and oppression, Every one thinketh him too covetous of life that had rather live a vassall then not to live at all; This was *propter vitam, vivendi perdere causas*, Shall then the outward bondage of the body trouble thee? Shall slaves to the Turk have such praiers and contributions made for them to be released, and dost thou not respect the freedome of thy immortall soul? When once sinne begins to be a burden to thee, When once its a wearisome bondage, then thou art in a way of salvation.

1. Its worse then all outward bondage.

2. *To be under sinnes dominion is so great a misery that the*

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The godly have promises against it as the greatest evil.

godly have a speciall Promise to be preserved from it as the greatest evil, Rom. 6. *Sin shall not have dominion over you*, because under grace: Thus the Godly in their sad conflicts and daily fears, lest such or such sinnes do wholly overwhelm them, have this comfortable promise to support them; Wonder not to see wicked men lorded over by their lusts, that they are carried away as brute beasts; Alas, they are not under this promise, under this grace. The godly mans *faith* is said to *overcome the world*, and Christ who is with the godly, is stronger then the devil who is against them:

3. All Christ did for us is called a Redemption.

3. *This bondage to sinne is so great a calamity, that the whole Work of Christ, which he did for us, and all his sufferings is called a redemption.* In that Christ is a spirituall Redeemer, it argueth sinne is a spirituall bondage; Now how dear did this cost him? was it possible for us to be ransomed but by the bloud of Christ? Did he not give up himself to the power and dominion of his cruell enemies, that we might be delivered from our spirituall adversaries? As long therefore as sinne hath dominion over thee, thou hast no part in Christs Redemption, for he died to set thee at liberty, he was crucified to free thee from thy sinnes; And if there be no such effect as this upon thee, that glorious redemption hath not at all reached thee; Do not thou then flatter thy self with the name and title of a Redeemer, Oh you say, you hope to see your Redeemer, wherein hath he been a Redeemer to thee? hath he freed thee from such lusts that once had power over thee?

4. The reward of Sinne.

4. *Consider the sad reward sinne will give thee for all thy service and obedience to it:* To take all those pains, to be in that daily drudgery to a lust which afterwards will be thy eternall torment; how absurd is it? how canst thou but fly from such a master that hath everlasting whips and scourges for thee? yet foolish and unwise sinners never consider where the end of all their labour and service to sinne will be: *Jacob* complained of *Labans* deceit about his wages, but to all eternity thou wilt have greater cause to cry out that sin hath deceived thee, promising joy and pleasures, but instead of this hony, thou hast gall and wormwood to feed upon to all eternity.

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5. *In becoming a servant to sinne thou renouncest all that liberty, blessednesse, and happinesse which is in the service of God.* When the Pharisees boasted of their freedom by *Abraham*, Christ told them they were servants of sinne, and then they would be free indeed, *If the Son did make them free*, Joh. 8. What unspeakable joy did *David* finde in the service of God? Who ever waited on him and was not plentifully rewarded? All our service though so imperfect and deserving hell, yet he doth graciously reward with eternall glory, why then dost thou choose to serve sinne rather then God?

5. A renouncing all that liberty, blessednesse, and happinesse which is in the service of God.

6. *He that is a servant to sinne is a servant to the devil also:* Where sinne hath dominion the devil hath dominion; Now doth it not terrifie thee to have such a master? the devils possessing of the body and tormenting it is nothing so terrible as the possessing of thy whole man with any evil way. Hence the devil is called *the God of this world*, and is said *to rule in the hearts of the disobedient*; so that they are not only servants but children also of the devil; It's not only thy pride, thy passion, thy lusts, but the devil also that rule over thee: Should not this make men immediately renounce all their lusts, as being the devils livery, and by which we may know he is their Master?

Use of Admonition, To come out of this bondage with speed; We would think many words were needlesse, thy own slavery should make thee desire a redemption; But this undoeth men that they are so used to sin that they know no better, they love no better, therefore the first thing to be praied for is to feel the chainsand fetters upon thee; Though thy sinnes be pleasant and sweet to thee, yet they are chains for all that, and thou shouldst think so: they say among the *Indians* where gold is so plentiful, they fetter their prisoners with chains of gold as we do of iron, because of the commonnesse of it; but are these the lesse prisoners? are they the lesse miserable because their chains be of gold? no more are thy sins lesse heavy though accompanied with pleasures.

SERM. XXIX.

Sincerity and Reigning ſinne are inconſiſtent.

PSAL. 19.13.

Then ſhall I be upright, and innocent from the great tranſgreſſion.

WE have diſpatched the two petitions mentioned by *David, viz.* for remiſſion of ſinne, and a powerfull ſanctification and preſervation from the power of ſinne. The laſt thing to be diſcuſſed is, The conſequent fruit and benefit which will redound to *David*, when theſe mercies are vouchſafed to him, *Then ſhall I be upright*, Then, *viz.* When I have obtained the pardon of the guilt of ſinne, and grace againſt the power of ſinne, then and never till then am I compleat or upright: Some render the word *Integer*, perfect and whole, or compleat: Some *immaculatus* undefiled: The Septuagint ἄμωμος, intimating that any reigning ſinne would be like ſome great ſpot or deformity upon a man, ſo as to make all the other parts unlovely: But all theſe words do aim at the ſame ſenſe, ſo that we may obſerve this Doctrine,

Doct. Sincerity inconſiſtent with the dominion of any ſinne.

Uprightneſſe and truth of grace cannot ſtand with the totall and peaceable dominion of ſinne. Thus *David* doth acknowledge evidently, *Let not ſinne have dominion over me, then I ſhall be upright*; and on the contrary, if it do prevail over me, I cannot make any claim to integrity: Truth of grace and the dominion of ſinne can no more agree then light and darkneſſe,

neſſe, Chriſt and Belial. Hence is that known place, 1 *John* 3.9. *He that is born of God ſinneth not, neither can he, becauſe the ſeed abideth in him:* He cannot ſinne, as the *Cains*, and wicked ones of the world, who are of the devil their father, with a full and a totall reſignation of all unto ſinne: Hence alſo is that promiſe you heard to the godly, *Rom.* 6. *Sin ſhall not have dominion over you.* To inlarge this point, conſider theſe inſuing particulars.

The dominion of ſinne may conſiſt with excellent gifts.

1. *That the dominion of ſinne, may, and often doth conſiſt with excellent parts and abilities or gifts in a religious way.* A man may preach excellently, pray admirably, have great uuderſtanding and knowledge in the Scriptures, yet for all that be a very ſlave to ſome beaſtly luſt or other. *Mat.*7. They that cried *Lord, Lord,* who had *wrought miracles, caſt out devils in Chriſt Name*, yet were *workers of iniquity.* I know its an heavy ſcandall, and a dreadfull condemnation to be ſuch a ſwine, and yet have ſuch a jewel in their mouths, but yet experience doth greatly confirm this. A conſtant and diligent performance of holy and religious duties may conſiſt with a wicked and ungodly life: As *Iſa.* 1. Thoſe that were ſo exact in their new Moons, and Sacrifices, were commanded to waſh them and to make them clean. Oh then conclude on this, multitude of duties and diligence in them, great parts, gifts and inlargements, do not argue uprightneſſe, there may be rottenneſſe in the coar for all this: If unmortified ſinnes and paſſions do reign over thee, thou art ſtill in the ſtate of gall and wormwood, thou art yet in thy ſinnes.

Dominion of ſin is either totall or partiall.

2. *You muſt remember that old diſtinction of ſinnes dominion, either totall and abſolute, with peaceable poſſeſſion, or partiall and forced, meeting with much oppoſition and reſiſtance. Paul* complaineth of the captivity he found to ſinne, yea he affirmeth there is ſuch luſting and ſtriving in the godly, between the *fleſh and ſpirit*, that *they do the things they would not do*, *Gal.*6. Here then ſinne hath the maſtery, but it is by violence, its as a tyrant, not as the lawfull poſſeſſor; at the ſame time the godly groan under that oppreſſion, they delight in the contrary, they pray for ſpiritual liberty and freedom: *Con-*

traria ſunt ſimul in pugnâ, contraries may be in the ſame ſubject together fighting one with another, but not in reſt and quietneſſe, fire and water are together in the ſame ſubject fighting, till one hath conquered the other.

3. *It muſt be confeſſed that its a very great controverſie largely diſcuſſed between Papiſts and Arminians on one hand, and the Orthodox on the other hand, Whether the godly may be totally and finally overcome by ſin:* Whether ſin may have ſuch dominion over the godly, as that it ſhall wholly conquer grace, and chaſe the Spirit of God quite away. The Arminians, they ſay *David*, in thoſe ſinnes of murder and adultery, was wholly conquered by ſinne, ſo that for the preſent there was no degree of grace left in them. Hereupon they deride the Orthodox, as holding there may be godly murderers, godly adulterers, *&c.* But the truth in this point is this, *Such as have a ſeeming profeſſion of Religion, and do fall into a conſtant, habituated way of groſſe and prophane courſes, we ſay, they never truly had the ſeed of grace in them:* They were dogs and ſwine though outwardly waſhed, and therefore return to their mire and vomit again: *They went from us, becauſe they were not of us*, 1 John 2.19. But for ſuch who were once truly ingrafted in Chriſt, and rooted in him, we ſay, *Though for a ſeaſon they may fall into foul and grievous ſins, yet they are not wholly conquered, there is a ſeed within them will recover again*, like thoſe birds that lye in hollow trees, that ſeem in the winter to be dead, till the warm Sunne comes, and then their life appeareth; their ſickneſſe is not a ſickneſſe to death, they are in a ſwoon, but will recover again. *Peter* was prayed for that his faith may not fail. Grace indeed of it ſelf is amiſſible, as appeareth in the apoſtate Angels, and *Adam*, but they are under a new Covenant and Promiſe made in Chriſt; ſo that as becauſe God is their God, their bodies ſhall be raiſed out of the grave; ſo becauſe he is their God, their ſouls ſhall conquer theſe ſpirituall enemies.

Whether ſin in a godly man may wholly conquer grace.

Why ſincerity is inconſiſtent with the reign of ſinne.

Theſe things premiſed, let us conſider why ſincerity is ſo inconſiſtent with the dominion of any ſin: And

1. *From the nature of ſanctification, which is an univerſall healing of all the ſinfull and diſeaſed parts of the ſoul; ſo that*

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there is no way or door for any beloved sin to come in at. I pray God ye be sanctified (saith Paul) throughout, in spirit, soul and body, 1 Thess. 5. 23. So that no spirit sin, no soul sin, no body sinne may have any admission. Thus, as in originall sin there is the seed-plot of all evil, so in regeneration, there is the root of all actual graces: and by this means all sin as well as one sinne is opposed. But now if we look to some, who have illumination only in their mindes, and no renovation of their hearts, because the defence is not universall, its no wonder that they receive many a mortall blow: This is often in the world, that men have great convictions, and yet strong corruptions; they know the will of God, but they do it not; they have a good eye, but a soar leg; they commit the wickednesse they are convinced of; though they have parts, and excellent abilities, yet they throw these flowers often in the dirt; they defile all by yicious lives, and why? their renovation is not universall: Its not upon their heart and affections; if grace were setled there, they would abandon every sinner. Its no advantage with the toad to have a pearl in the head, and poison all over the body.

2. *Sincerity and the dominion of any grosse sin will not agree, from the immediate contrariety that is between grace and sin.* They are formally opposite one to another, and so cannot lodge in the same brest: Contraries indeed may be together *in gradu remisso*, as in lukewarm water, but not *in gradu intenso*, and while they are in that remisse degree, they are fighting and conflicting, and thus it is here, godlinesse and sinne can no more accord then hot and cold, then bitter and sweet, *Rom.* 12. *Hate evil, cleave to that which is good; What communion hath Christ with Belial? Let every one that nameth the Name of Christ depart from iniquity.* Can the Wolf and Lamb, the Sheep and Tyger lye down together? There is an antipathy in a godly man to sinne, he feareth and trembleth about the temptations of it; *How can I do this and sin against God?* Gen. 39. 9. said *Joseph*, its contrary and opposite to my nature. So then seeing there is such an irreconcileable contrariety, wonder not, if where the truth of grace is, there the dominion of sin be subdued: If you say, Why then is any 2.

sinne at all abiding in the godly, because of the contrariety of it: The answer is, sin is expelled by the grace of God assisting and inabling; now because that is by degrees only, even as the disease is not suddenly, but in time expelled by nature; so it is in the work of grace; This darkness is dispelled, as the Sun doth arise more and more.

3. 3. *Where sincerity of Grace is, there God and Christ is made the beloved of the soul:* Now where the soul is deeply and pre-eminently in love with them, they cannot, they dare not entertain any thing contrary to this love: *The love of Christ constraineth me,* saith *Paul,* 2 Cor. 4. and God requireth love, *with all the heart, soul and strength:* So that two Beloveds can be no more in the soul, then two Suns in the world. *Minus te amat, qui tecum aliquid (Domine) amat:* Doth not our Saviour expressely declare this? *No man can serve two masters, for if he love one, he must hate, i.e.* lesse love *the other.* Wonder not then if the sincere Christian dare not entertain a contrary love to Christ, for he is espoused and married to him, God is his portion and inheritance, he is given up wholly to him, God is in stead of all things else, and he knoweth God is a jealous God, that cannot abide to see another in that heart which is dedicated to him. Oh then, as *Dalilah* said to *Sampson, How canst thou say thou lovest me, when thou hidest this thing from me?* so doth the upright heart say, How can I say, I love God, when I entertain such enemies and adversaries to him? How can I say, I have none in heaven or earth but God, when yet I imbrace such a sinne so hated and abhorred of God? The very love and ingenuity in a godly breast, will make him loath such sinnes, so that he will say, O Lord, I desire to have the same *idem velle & nolle,* to love what thou lovest, to hate what thou hatest; what is enemy to thee, shall be hated by me with a perfect hatred.

4. 4. *Uprightnesse cannot stand with the allowed dominion of any sinne, from the nature of sinne:* All sinne and every sin is poison, is highly dishonouring of God, and destructive to a mans soul. There is no good sinne, no harmlesse sinne, as there is no sweet toad, or harmlesse dragon. Seeing therefore what sinne soever it be, yet it hath that blackness and

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oppoſition to God, it hath that deformity and loathſomneſs with it, that other ſinnes have; the ſincere man cannot cloſe with it. Hence 1 *John* 3. he is ſaid, *not to ſin*, in the abſtract or generall: one ſinne is as abhorred by God as another: The Spirit of God is grieved by one as well as another, and ſo the godly mans heart is oppoſite to one as well as the other: Not but that the godly may be ſooner overtaken with ſome ſinne then another, even as they excell in one grace more then another: Through their conſtitutions, relations, or other temptations, one ſinne is more hardly reſiſted then another. The wall may be weaker at one place then another, and ſo the enemy have more eaſily entrance, but yet ſtill the frame, inclination and deſire of the heart is againſt all. Seeing therefore there is no ſinne of which he may ſay, This is good; the law is not againſt this, God is not offended at this, therefore he dareth not commit it.

5. *Sincerity will not bear the dominion of any ſin, becauſe of the finite and limited nature of the ſoul, as alſo the faculties and operations thereof.* The heart of a man cannot vigorouſly and ſtrongly purſue two objects, eſpecially if different or contrary: *You cannot ſerve God and Mammon*, Mat. 6. 21. Mat. 12. 35. Our Saviour doth there imply, every man hath a treaſure, that which his whole ſoul is taken up with, and where that is, his heart is: He cannot have two treaſures, but one. Now as from the ſame fountain cannot flow bitter ſtreams and ſweet, ſo neither from the ſame treaſure can come good or bad; Either its a good treaſure and we do all from that, or a bad, and all is from that. The ſoul of a man is too narrow and limited to be intenſely affected to different objects; If he cleaveth to God, thereby he is looſened from ſinne and the world; if to the world, thereby he is ſeparated from God: You cannot therefore be under a twofold diſtinct dominion, either God, or the world and devil will have the choice and vigorous affections of thy ſoul. 5.

6. *Sincerity will not abide the dominion of known ſin, becauſe they that have it are under the promiſe, in a ſtate of grace*, whereby God doth often viſit and affect their ſouls, that they may not be overcome by their ſpirituall enemies: This hath *Sampſons* 6.

ſtrength to break in pieces all thoſe cords of ſin that the godly are in danger to be bound with. As long as this heaven will drop fatneſs, ſo long their hearts cannot be a wilderneſs. Alas, take the ſtrongeſt Chriſtian that is, let him be never ſo well fortified, yet if he he had no more then his own power, he would quickly prove the prodigall, and ſpend all his ſtock; for do not *Adam* and the apoſtate Angels abundantly confirm us, That man liveth not a godly life by his own induſtry, but the quickning promiſe that makes the dead heart to live, the barren to be fruitfull, the ſtrong to be tender and flexible. Thus the promiſe runneth, *I will take away the heart of ſtone*, Ezek. 36. and *I will put my fear in their heart, that they ſhall never depart from me*, Jer. 31. Here you ſee its not any thing within a man, but that which is wholly without, that doth thus preſerve and keep grace alive in us; could they be thrown out of this Ark, this Covenant of grace, they would be toſſed up and down with the waves of ungodlineſſe as well as others. Here lieth the ſtrength and hope of the godly man, even in the free gracious promiſe of God, that prevents ſin, or recovers out of it: Inſomuch that we may truly ſay, In vain is the heart watched and obſerved, unleſſe the Lord alſo keep and deliver it. As *Ariſtotle* ſaith, if it were not for the motion of the heavens, every thing would be ſtricken dead preſently, he thought that gave life and motion to all things. To be ſure were it not for this promiſe of grace, we ſhould fall into the hands of our enemies, ſin and the devil, as well as others.

7. Laſtly, *Therefore uprightneſſe and a reigning ſin cannot ſtand together, becauſe that will put a man upon the conſtant and fervent uſe of all theſe means, which are to conquer ſin.* For you muſt know, though the godly have this promiſe to be preſerved from ſins dominion, yet it is in the carefull and diligent uſe of the means, which are divers: There are general means and more particular; General means are Preaching of the Word and Prayer, no luſt can prevail over thee while thou art carefull in the diſcharge of theſe duties, ſin cannot overcome the hearing and the praying Chriſtian; theſe keep the devil and luſts at a diſtance: So a general mean is watchfulneſſe, and a diligent ſtanding upon our tower, to foreſee the

enemies

enemies approach: This duty of watching the Scripture doth often command, as without which, by our ſleepineſſe and negligence, we ſhall with *Saul* loſe our ſpear and cruſe, our ſtrength and comforts. The particular means are faith, that is the ſhield, which above all, *Epheſ.6.* we are to take, as being moſt defenſive againſt every mortall wound: For the ſouldier to throw away his ſword, was no ſuch diſhonour, as to caſt away his ſhield, becauſe the one was offenſive, this later defenſive. As faith, ſo zeal and fervency, that makes a man alwaies in action, that puts upon exerciſe, whereby many diſeaſes are prevented. The like might be ſaid of humility, and a godly fear, but I forbear. The next thing is, to anſwer an objection; May not the godly, though not totally or finally, yet for a while be overcome by ſome luſt or other? Do we not ſee *David* wallowing in his gore blood? Is not *Peter* overcome by his inordinate fear, ſo as to betray Chriſt with fearfull ſwearings and curſings? The number of the godly will be exceeding few, if none be holy that are not ſometimes or other overcome by ſin; If then experience telleth this, why doth God ſuffer this partial dominion of ſin? how cometh it about that the godly are foyled at any time?

Why God ſuffers the godly to fall into ſin.

The reaſons of this may be Firſt, *A carnall and ſinful truſt in a mans righteouſneſſe or ſtrength, for which God leaveth him to himſelf. Ezek.* 33. 13. The righteous man comes to fall from his righteouſneſs by truſting in it. Thus *Peter* was ſo ſadly overcome by the carnall confidence he had in himſelf, *Though all men ſhould forſake thee, yet he would not.* If the child let go his fathers hand, no wonder if he fall in the mire. When we go out to ſee a godly man in and of himſelf, we go to ſee a reed ſhaken with the winde: Therefore while the godly man ſticketh cloſe to the rock, and layeth his faſt hold on this pillar, he will ſtand like a mountain that cannot be moved.

2. *They are left ſometimes to the dominion of ſin, that ſo they may diſcern between the drudgery to ſin and Satan, and the obedience to God.* The godly ſometimes finde a weariſomneſſe, and tediouſneſſe in the worſhip of God; Its a grief to pray, to hear, to wait on God, therefore he lets them fall into the hands

hands of ſin, that finding the bitter bondage thereof, they may the better eſteem of Gods ſervice. Thus God did with the Iſraelites, *Deut.* 28.48. *They who would not ſerve God, ſhould be compelled to ſerve their enemies, in hunger and nakedneſſe and all miſery*; by this means they ſhould ſee the great difference between Gods ſervice and their adverſaries: Thus God will make thee with the Church to ſay, *I will return to my own husband, for it was better with me then now*, Hoſea 1. Oh the joy and comfort that I had in obedience to God, but now am forced to feed on husks, while there is Manna in my Fathers houſe.

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graces, 1 *Pet.*1. *We muſt to faith adde temperance*, &c. So there is a chain of ſins. Men adde one vice to another, and ſo of themſelves would never ſtop till they were in irrecoverable deſtruction; ſo that it is both the *greatneſſe of quality* and *greatneſſe of quantity* that *David* would be innocent from.

Doct. *That its a very great mercy to be kept from great tranſgreſſions. Such make a greater wound upon the heart, greater eſtrangement from God, and make the cure more difficult.* To purſue this point. Conſider

Of great and little ſins. 1. *That all ſins are not equal,* as the Stoicks thought, and as the Papiſts do calumniate the Proteſtants for ſuch a Doctrine: We hold indeed every ſinne deſerveth eternal damnation, but that doth no more imply we make all ſins equal, then they do all mortal ſinnes equal, when yet every one of them, they ſay, merits eternal wrath. That ſins do differ, one is farre more grievous then another, appeareth, in that the Scripture ſaith, ſome have ſinned more then others. Thoſe that delivered Chriſt to *Pilate*, are ſaid to have a greater ſinne upon them then *Pilate*, John 19.11. So ſome ſins are compared to a *Camel*, others to a *Gnat*; ſome to a *Moat*, others to a *Beam*, Mat. 7.3. Some are called ſinnes of daily incurſion, others conſcience and ſoul-waſting ſins by Divines. There is therefore a great difference among ſins, and greater ſinnes if not repented of, will have greater ſtripes, greater puniſhment; or if repented of, they require greater ſorrow and humiliation, its a greater matter to get the pardon of them, they interrupt that ſweet Communion and holy fellowſhip the ſoul hath with God; and although it be all one to God, to pardon great ſins as well as leſſe, and the bloud of Chriſt doth as eaſily drown theſe Camels, as theſe Gnats, yet God hath commanded greater humiliation for ſome ſinnes then others, becauſe hereby God is more diſhonoured, and the afflicted ſoul may hereby teſtifie the greater grief it hath, becauſe God is diſpleaſed. *David* is ſaid to do all things according to *Gods heart, ſave in the matter of Uriah;* 1 King. 15.5. *David* had many other failings, but that was a great tranſgreſſion, had *David* been innocent from that, his bones had not been ſo ſore broken.

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2. *It cannot be denied, but that even from little ſinnes, its our duty to be kept innocent, neither doth a godly heart uſe to account any ſinne little.* We ſee *Paul* greatly humble for the ſinfull motions and thoughts of his heart. *David* did but cut off *the hemme of Sauls garment, and his heart did ſmite him for it,* 1 Sam. 24.6. *Hezekiah alſo humbled himſelf for the pride of his heart,* 2 Chr. 32.26. Theſe are ſuch little motes, that the worlds throat would ſwallow down without any pain, but the godly cannot account any ſin little, *Nihil eſt in hoſte deſpiciendum,* ſinne being Gods enemy and thy ſouls enemy, nothing is to be contemned in it, as a little matter, to ſay as *Lot* of that City, *Is it not a little one?* Mat. 12.36. *Of every idle word a man ſhall give an account at the day of judgement.* Can that then be accounted little, for which a man muſt give an account at the day of judgement, which could not be pardoned without the bloud of Chriſt, God and man? There muſt be a prize of infinite worth laid down to cleanſe it away.

3. *As wicked men uſe to extenuate their ſinnes, to make them little or none at all: ſo the godly many times through tenderneſſe do aggravate their ſinnes, and look upon them as too great, they look thorow a multiplying glaſſe upon them.* Thus the wicked and the godly are in two contrary diſpoſitions. The wicked man makes nothing of all his great tranſgreſſions, he thinks it a folly to be troubled about them. Though he did ſin, yet with *Saul* he hath this and that excuſe to diminiſh the guilt of it; but thus do not the godly. *David* in his penitential Pſalms hideth nothing from God, ſpeaks the utmoſt againſt himſelf, yea ſometimes the godly are *too much caſt down* about their ſins, as we ſee in the inceſtuous perſon. Though the godly may look upon ſome ſinnes as great, yet they muſt take heed of *Cains* ſpeech, to think *They are greater then they can bear,* greater then Gods great mercies, or Chriſts great obedience: Oh let not the devil and thy own unbelief ſo farre ſeduce thee, as to make thee heighten thy own fears and ſins beyond all due conſiderations, *Cui abſolvitur, qui ſibi non eſt innocens?*

4. *We can hardly in an abſolute ſenſe ſay, this ſinne is greater then another, but in a comparative and reſpect ſenſe:* So that

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2. *It*

2. *It cannot be denied, but that even from little ſinnes, its our duty to be kepe innocent, neither doth a godly heart uſe to account any ſinne little.* We ſee *Paul* greatly humble for the ſinfull motions and thoughts of his heart. *David* did but cut off *the hemme of Sauls garment, and his heart did ſmite him for it,* 1 Sam. 24.6. *Hezekiah alſo humbled himſelf for the pride of his heart,* 2 Chr. 32.26. Theſe are ſuch little motes, that the worlds throat would ſwallow down without any pain, but the godly cannot account any ſin little, *Nihil eſt in hoſte deſpiciendum,* ſinne being Gods enemy and thy ſouls enemy, nothing is to be contemned in it, as a little matter, to ſay as *Lot* of that City, *Is it not a little one?* Mat. 12.36. *Of every idle word a man ſhall give an account at the day of judgement.* Can that then be accounted little, for which a man muſt give an account at the day of judgement, which could not be pardoned without the bloud of Chriſt, God and man? There muſt be a prize of infinite worth laid down to cleanſe it away.

3. *As wicked men uſe to extenuate their ſinnes, to make them little or none at all: ſo the godly many times through tenderneſſe do aggravate their ſinnes, and look upon them as too great, they look thorow a multiplying glaſſe upon them.* Thus the wicked and the godly are in two contrary diſpoſitions. The wicked man makes nothing of all his great tranſgreſſions, he thinks it a folly to be troubled about them. Though he did ſin, yet with *Saul* he hath this and that excuſe to diminiſh the guilt of it; but thus do not the godly. *David* in his penitential Pſalms hideth nothing from God, ſpeaks the utmoſt againſt himſelf, yea ſometimes the godly are *too much caſt down* about their ſins, as we ſee in the inceſtuous perſon. Though the godly may look upon ſome ſinnes as great, yet they muſt take heed of *Cains* ſpeech, to think *They are greater then they can bear,* greater then Gods great mercies, or Chriſts great obedience: Oh let not the devil and thy own unbelief ſo farre ſeduce thee, as to make thee heighten thy own fears and ſins beyond all due conſiderations, *Cui abſolvitur, qui ſibi non eſt innocens?*

4. *We can hardly in an abſolute ſenſe ſay, this ſinne is greater then another, but in a comparative and reſpect ſenſe:* So that

ſinne which exceeds another in hainouſneſſe, from one circumſtance, may by the ſame ſinne be exceeded in another reſpect. We ſay, the ſinnes againſt the firſt Table, are greater then the ſinnes againſt the ſecond Table, and yet in ſome circumſtances ſome ſinnes againſt the ſecond Table may be greater then ſome againſt the firſt: So that a Chriſtian is diligently to weigh every circumſtance in confeſſion and repentance about ſinne. As ſome reſpects make ſuch a ſinne very heavy, ſo it may be other reſpects do much take off from the burden of it.

The aggravations of ſin.

Theſe things premiſed, let us conſider *from whence the greatneſſe of a ſinne may ariſe*, or what are thoſe particulars that make one ſin greater then another, and ſo may denominate a man a great ſinner. And

1. From the matter of them.

Firſt, *Many ſins are great from the matter of them:* Their very nature doth conſiſt in a great deformity and contrariety to all goodneſſe. The Apoſtle doth *Rom.* 1. & 1 *Tim.* 1. 3 and in many other places make a large enumeration of ſuch ſinnes. Though every ſinne be a tranſgreſſion of the Law, yet ſome ſinnes do it more notoriouſly then others; as every diſeaſe is a privation of health, yet ſome do in a helpleſſe manner deprive of health more then others. Thus ſome Schoolmen ſay, though a meer privation doth not *recipere magis* or *minus*, yet *ratione materiali*, becauſe of the ſubject or foundation of it, ſo it may: as the diſeaſe meerly in that it is privative, doth not receive more or leſſe, but becauſe of the matter of it, which is humours in the overflowing of them, ſo it doth. So that if you would judge whether a man be a greater ſinner, conſider the nature of the ſins which he liveth in; Are they ſuch as do *groſly and manifeſtly oppoſe all honeſty and piety?* Then this man hath nothing to hide, or cover himſelf withall, he is under a great tranſgreſſion, and ſuch are the ſins that are generally committed every where, not your little petty ones, as the world deemeth them, but great notorious ones; they are plague ſores, not itch ſpots. The Apoſtles Catalogue of ſins are in all Towns, in all Families almoſt committed: ſinnes of prophane impiety againſt God, of horrible injuſtice againſt man, do fill moſt places, theſe are called crying ſins; that is

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an excellent expreſſion which the Scripture giveth to ſome ſins rather then others. Thus *Gal.*4.10. *Abels bloud crieth*, and *Jam.*5.4. *The injuſt defrauding of the poor labourer crieth to God.* Oh what a dreadfull thing is this! In many mens lives you ſhall hear no praiers, no tears, no cries, becauſe of their ſinne; but their ſinnes they cry, they importune aloud for juſtice and vengeance. Thus in ſtead of crying praiers they have crying ſins. The greatneſſe of a ſinne is then moſt remarkable, when the nature of it is moſt notoriouſly contrary to what is good. The Schoolmen do well call the greatneſſe of ſinne, *Gravitas peccati*, a metaphor from heavie and weighty bodies, which do incline and carry downwards; ſo ſinne preſſeth and weigheth down the ſoul towards hell, which was made to ſoar upwards and enjoy God. Hereupon they give us a good diſtinction of a twofold weight of ſinne, the one is eſſential, the other accidental; Eſſential is that which the very nature of a ſinne cannot be without, but whenſoever that ſinne is committed, it carrieth a very great, heavie weight with it, ſuch are *perjury*, *blaſphemy*, *adultery*, *murder*, &c. Accidental is that, which of it ſelf is not ſo great, but from other extrinſecal reſpects, becomes to be moſt heavie. Thus *Adams ſinne in eating of the forbidden fruit*, is ſaid to be the heavieſt of all ſins, not from the eſſential nature of it, but the accidental conſiderations about it, ſuch as *Adams* creation in Gods Image, and thereby having no *fomes peccati*, no ſeed of ſinne to encline him, as alſo the great hurt and damage which came to mankinde by it, putting them both in a mortal and damnable eſtate. The eſſential weight and greatneſſe of a ſinne muſt alwaies be diſtinguiſhed from the accidental.

2. From the object againſt whom they are committed.

Secondly, *Tranſgreſſions become great from the object againſt whom they are committed.* Thus *Cæteris paribus* all ſins immediately committed againſt God, are farre greater then thoſe that are againſt man, and ſo againſt man, thoſe ſins that are againſt his life, are greater then thoſe that are againſt his wealth or riches. This is very neceſſary to conſider, becauſe that men make no matter of ſinnes againſt God, eſpecially if not puniſhable by the Laws of the Land where they live, for

people do commonly judge of a ſins greatneſſe by the temporal danger they are in, and the puniſhment they are obnoxious to by the Laws of the Land. Hence if they live in a Nation, where ſome ſins are made a Law, they make no matter of them: The former *Romans* worſhipped God without Idols or Images, becauſe he was a Spirit, but the later with them: So with ſome an oath was holy and inviolable: Others did not puniſh perjuries: The *Lacedemonians* allowed of artificial theft: The Laws of the *Perſians* allowed the inceſtuous marriages of mothers and daughters: The Laws of the *Tribunes* was to throw old decrepit men from high mountains, and *Plato's* Law was to have women common. Thus where the Laws of a Nation allow or command wickedneſſe (though indeed ſuch are not Laws, but corruptions and ſins) therein the common people make no ſcruple, they have no trouble; but this you muſt know, when you would go to finde out the greatneſſe of a ſinne, you muſt not preſently judge of it by the Laws of a Land, for Magiſtrates many times regard the hurt of the Commonwealth, more then the diſhonour of God. Thus perjury is not puniſhed by death, when theft is, yet perjury is a farre more hainous ſinne, ſo that we are not to regard the danger that the Law of the Land may put us in, ſo much as the danger that the word of God ſpeaks of. Now that is clear for this, Thoſe ſinnes that are immediately committed againſt him, his perſon, name and Majeſty, or Ordinances, they are far greater then other ſins againſt men, becauſe the object is infinitely more excellent then any man: So that as an offence done to a man of honour, is greater then to a poor peaſant, ſo any offence againſt God, cloathed with ſuch Divine Majeſty, and whoſe Glory is to be preſerved though in the deſtruction of the whole world, muſt needs be greater then any againſt mortal man, 1 *Sam.* 2 25. *If one man ſinne againſt another, the Judge ſhall judge him, but if a man ſinne againſt the Lord, who ſhall intreat for him?* *Eli's* ſons did ſinne againſt the Lord, becauſe they offended againſt his worſhip, and polluted the Ordinances by groſs prophaneneſſe, who can intreat for ſuch? ſaith *Eli*: Here you ſee ſins immediately committed againſt God

God or his name, worſhip, are very hardly pardoned. Hence *David*, Pſal. 51. in thoſe ſinnes of murder and adultery, was moſt troubled becauſe God was offended by them, *Againſt thee, thee only have I ſinned, and done evil in thy ſight.* Did he not grievouſly ſinne againſt *Uriah*, firſt wronging him in his wife, and then taking his life from him? Yes certainly, but that which did moſt ſtick upon him, and inwardly wound him, was Gods diſpleaſure. Thus *Matth.* 18.24. our ſinnes againſt God are compared to *Talents*, but our ſinnes againſt man to *Pounds*: Oh then that the people of this age would conſider that the greatneſſe of a ſinne lieth in the immediate offence of it to God! Therefore curſing and ſwearing, and blaſpheming are grievous ſinnes, hereſies and damnable doctrines, denying the Deity of Chriſt, the Authority of the Scriptures; as alſo the contemning of the Sabbaths, the Miniſtry and Ordinances; all theſe are great tranſgreſſions, becauſe they do more immediately reflect on God or that which directly relateth to him, then other ſinnes do: Oh conſider, thou that art a curſer and a ſwearer, or an heretick, or a prophaner of Gods day and his Ordinances, thou art a great and grievous ſinner, look upon thy ſelf ſo, and let thy repentance and humiliation be as great!

3. From the light againſt which they are committed.

Thirdly, *The greatneſſe of a ſinne doth ariſe according to the light more or leſſe that we have to diſcern them to be ſinnes.* The more eaſily, even without any teaching or much inſtitution we can know a ſinne to be ſo, and yet commit it, in that reſpect we make our tranſgreſſion a great tranſgreſſion. The *rape* committed by the *Benjamites* upon the *Levites wife*, Judg. 20. is made an aſtoniſhing ſinne, the like was never heard of. And the *inceſtuous perſon committed ſuch a ſinne as was not to be named amongſt the Heathens.* Now why were theſe ſo great ſins? becauſe the natural light ingraffed in every mans conſcience doth condemn ſuch waies. Thus the Apoſtle *Rom.* 1. doth ſpeak of *unnatural ſinnes*, yet the world is full of ſuch ſins as are condemned by the light of nature, thieving, lying, unjuſt buying and ſelling, adultery and fornication; Theſe are condemned by that natural conſcience within a man; You need no Preacher, no Bible to convince thee of this, yet how diſo-

disobedient are men to this unquestionable light? Thus childrens disobedience to their parents, contemning them in their old age, or not honouring of them with due maintenance, is an unnatural sinne; For the husband to spend his estate in drink and upon whores, while his wife and children are in great extremity; The Apostle cals such a man *worse then an Infidel*, its an unnatural sinne, 1 *Tim.*5.8. It would be too large to instance in all the kinds of unnatural sins, there are sins called *bruta peccata* beastly and lustful sins not to be named; yet oh that such sinnes which the Heathens would abhorre, were not practised and delighted in by Christians!

Thus for natural light, so the more spiritual light we have: The more the Sunne of the Gospel doth arise in our Horizon, discovering any one sinne more then another, if yet we do it, we sinne the *greater transgression:* What is the reason that unbelief is so great a sinne, the damning sinne, and faith on the contrary, whether in the acts of knowledge, assent, or fiducial application, are such great duties above all others, but because the Gospel-light doth instruct us herein? If thou art affected with the weight of thy sinne, and doest not believe on Christ for pardon, This unbelief is thy great sin, as *Augustine* said of *Judas*, *Pejus de peccato pœnituit, quam peccavit*, his unbelieving trouble and sorrow for his sin was worse then his sinne: why then cometh it about, that as honey though honey, yet is very troublesome to a sore wound, so these precious truths of the Gospel, like so much honey should yet create even doubts and troubles in thee? Some have not been afraid to say, that no sinne damneth but unbelief; their meaning is, its not any sinne committed, if repented of, could damn thee, if thou by faith didst relie on Christ: Oh know that unbelief in Gospel-light, and where Scripture-revelation is, is the great Whale-sinne, as it, were devouring thy soul, and making Christ wholly ineffectual and unprofitable; As if a patient should take that potion, he knoweth would presently cure him, and spill it on the ground:

I shall only name a fourth particular at this time, which aggravates a sinne, making of it great, and that is, *The worse*

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a mans end is in committing wickednesse, the more malicious and spitefull he is at godlinesse, the greater is his sinne. If a man vex and trouble a godly man, because of some personal injuries or supposed wrongs received by him, its not so great a sinne, as to hate him for his godlinesse, and because his waies are more holy then thine. The Pharisees sins against Christ were great transgressions, because they did all against him out of envie, and from that conviction upon them, that the doctrine and life of Christ was above theirs. Thus if a man should be so wicked to tempt another to sinne, meerly that he might damn that mans soul, its a farre more hainous sinne, then to tempt him for some delight or profit he shall receive thereby. *Bodinus lib. 5. de Repub. cap. 6. p. 951.* relateth an high kinde of wickednesse to this kinde: Briefly this, An *Italian* was at deadly feud with one once his familiar friend, and for ten years sought occasion to satisfie his wicked revenge, but being frustrated of his hope, pretended reconciliation, and having one time an advantage, sets on the man, overcometh him, and is going to kill him; The miserable man desireth him to spare his life; the revengefull man said, he would do it, on condition he would renounce God and all the benefits of his soul; Though this was hard to the poor man, yet fear of death makes him renounce God and salvation, upon which that wretched malicious enemy killeth him with this boast; *Now he had satisfied his revenge, for he had not onely killed his body, but damned his soul.* By this you see, that even among wicked men, some have more devilish ends then others, and there are too many that have such sore eies, that they cannot endure the bright beams of a godly mans life, which doth so much discover their darknesse, and condemn it. Indeed these ends are only known to God, and therefore thou maiest be a great transgressour before him, when applauded before men. Therefore the more wicked thy end is in sinning, the greater transgression it is; for although the Schoolmen say, *Propter finem operantis non amittunt peccata speciem quæ sumi potest ex fine operis*, that the end of a man in sinning the more corrupt it is, the more defiled it makes the action.

Use. Of Instruction, Although none are to give way to,

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Use. Of Instruction, Although none are to give way to,

or to slight lesse sinnes, seeing they are against a great God, and the hell they deserve is not a little hell; yet this doctrine doth awaken great sinners, of which all places are full, that their repentance and humiliation be likewise great. Are thy sinnes crying sinnes? Oh be frequent in crying prayers: All that the wicked man doth, is to excuse his sinne, to make it so little, that they may not seem great; but when once thy conscience shall be awakened, then nothing will appear greater then thy sinne to thee, Then *Cain* crieth, *its greater then he can bear:* great sinnes must have great sorrow and great reformation, such a Camell as thou art, canst not go through a needle, till thy bunch be taken off. Cry for great mercy, say O Lord, they must be great mercies that must cover these great sinnes.

SERM. XXXI.

More Aggravations of Sinne.

PSAL. 19. 13.

And I shall be innocent from the great transgression.

IT remaineth that we deliver unto you further particulars, from whence the greatnesse of a sinne doth arise: And

5. From Mercies received.

First, *The greater mercies and favours we have had from God, the more kindenesse we have received from him, the greater is our transgression when we do offend him.* Ingratitude doth greatly aggravate sinne towards God, as it doth also amongst men; Therefore Unthankfulnesse is in the black book of those dismall sinnes *Paul* enumerates, *Rom.* 1. See this notably in *Joseph*, when sollicited to lust by his Mistresse, *Gen.* 39.9. he aggravateth all the kindenesse and honours he had received from

from *Potiphar*, *My Master* (saith he) *hath committed all things to me, There is none greater in the house then I, neither hath he kept any thing from me save his Wife, How then can I do this great wickednesse and sinne against God?* He cals it a great wickednesse because it was accompanied with such unthankfulnesse to *Potiphar*; Hence it comes about that all the sinnes of Christians are greater in this respect then any heathens sins, because you have received more love from God, he hath done more for you then for them: Therefore there is greater wickednesse and rebellion in your sinnes, *Mat.* 11.23. *Thou Capernaum that art lifted up to heaven, shalt be thrown down to hell:* Those that were exalted above others by the means of grace, and externall dispensations of Gods love, should be debased below others: Hence also such as beleeve not or are reformed by the Word of life, they are made to be worse sinners, and in a more dreadfull estate, then those of *Sodom* and *Gomorrah*; This then is a true saying, and worthy of all your attention, The more love, the more spirituall dispensations you live under, the more bloudy are your sinnes: you that enjoy the Gospel of Christ, your Oaths, and drunkennesse, your lusts, and unrighteousnesse, are farre greater sins then those of the Heathens; you are weeds in a garden, you are ground ploughed and sowed, and yet are as barren as a wildernesse; Oh that the great God would convince you of the truth, Thou a Christian, thou a professor of thy faith in the Gospel, and yet a grosse sinner; All thy sinnes are as red as scarlet: There is this condemnation upon them, that thou stumblest in the light; In the midst of all Gods grace thou retainest thy beastly pleasures; *Moses* and the Prophets were so astonished at such ingratitude and rebellion in the *Israelites*, that they cry out to the heavens and the earth to take notice of it. Oh beloved, There is an astonishing and amazing consideration to be had of all prophane wickednesse by those who live under the Gospel: When we see a grosse sin we should lift up our hands to heaven as at some amazing wonder; Oh heavens, O earth, such a man do these things, and yet know the Scriptures, live where the Gospel is preached! *David* aggravated the injuries he recei-

ved that they were from a friend, from one who had been often in ſweet communion together: and thus certainly the Lord may aggravate every Chriſtians ſinnes, Thou haſt been baptized received into the Church, ſeparated from the world, taken the badge of Chriſt upon thee, ſworn allegiance to him, and for thee to forſake him, and to riſe up in rebellion againſt him is a great tranſgreſſion: and *truly even thoſe that are indeed godly in this reſpect have more aggravation in their ſinne then any wicked man can have*, becauſe they have received more from God, been entertained in his private chamber, admitted into the *Holy of Holies*, when others have been in the outward Courts; The more Priviledges, the more experiences they have, the greater in this reſpect are their transgreſſions. Thus God aggravated all his kindneſſe ſhewed to *David*, when he had done ſo foulely in the matter of *Uriah*; Therefore as *Abſolom* ſaid to *Huſhai*, *Is this thy kindneſſe to thy friend?* ſo may we ſay to the godly man apoſtatizing or decaying, Is this thy kindneſſe to God? to that God, who hath revealed his glory to thee, who hath taken thee to the mount of transfiguration ſometimes, not admitting others? Is this thy kindneſſe to Chriſt, for all thoſe tears, and all that blood he powred out for thy ſake? Oh let us all conſider, that this particular may ſend both the wicked and godly away wounded in heart, for all their tranſgreſſions are great, becauſe all within the Church have had great priviledges.

6. Spirituall ſins greater then carnall.

2. *Spirituall ſinnes taken in their own nature and* cæteris paribus, *are greater then carnall bodily ſinnes.* The Schoolmen have a ſaying, That ſpirituall ſinnes are of a greater guilt, but bodily ſinnes of a greater infamy or reproach. Now ſpirituall ſinnes, we call all ſuch as do immediately lodge in the ſpirit and ſoul of a man, though ſometimes demonſtrated by outward actions, ſuch are *pride, envy, malice, hereſie, Idolatry*; theſe are all ſpirituall ſinnes though externally vented, becauſe they are immediately ſeated in the ſoul, What makes the devils ſuch great ſinners? they are called unclean ſpirits, becauſe they are the *ſpirituall wickedneſſes in high places*, Ephe. 6. The devils being ſpirits are not capable of bodily ſinnes, and yet they are full of great wickedneſſe, becauſe their ſpirituall

natures

natures are defiled. The Phariſees were worſe ſinners and further off from heaven then Publicans and harlots, becauſe becauſe the latter were carnall ſinners: The Phariſees were ſpiritually wicked, and therefore ſaid in a peculiar manner *to be of their father the devil.* Thus *Idolatry* is a very great ſinne. When the *Iſraelites* had made *a golden Calf*, they are ſaid, *Exod.* 31.31. *To have ſinned a great ſinne:* and commonly Idolatry is called βδέλυγμα, *The abomination*, for the foul nature of it. The ſinne againſt the *holy Ghoſt* is of a ſpirituall nature, conſiſting in the malicious enmity of the heart, and againſt Chriſt and all his wayes; ſo ſelf-righteouſneſſe, and ſelf-fullneſſe, thereby we are beſt from hungring and thirſting after Chriſt and his benefits, all theſe are ſpirituall ſinnes: Now as God becauſe he is a Spirit, delighteth in thoſe who are ſpirituall worſhippers of him, who ſerve him in their Spirit, ſo the devil doth moſt delight in thoſe wicked men, uſing ſuch as the fitteſt and ableſt inſtruments to promote his kingdom, who are ſpiritually wicked: this may be called the wickedneſſe of wickedneſſe, as the Hebrew phraſe is excellent, *Hoſ.* 10.15. Their Idolatry and *ſpirituall ſinfullneſſe*, is called in the Hebrew, the evil of evil, as the *Song of Songs*, *the Lord of Lords*, *malitia malitiæ veſtræ*, as its tranſlated: Oh then, though thou art no Publican, no harlot, thou canſt thank God thou art no prophane or debauched man; yet thou mayeſt be a ſpirituall ſinner like the devil, one, whoſe pride, malice and envy, is wholly againſt godlineſſe and good men, and this is the evill of evils, This is the tranſgreſſion of tranſgreſſions; bodily ſinnes make us to be accounted of as beaſts, but theſe as devils.

3. *The greatneſſe of a ſinne doth ariſe from the greatneſſe and eminency of the ſubject who do commit it it.* All great mens ſins are great ſins; The Eccliſpe of the Sunne is a prodigious ſign, if the foundations be rotten all the houſe muſt fall: Hence you ſhall reade the Prophets ſharply reproving ſinnes of great men in place and power, as being the head and cauſe of all evil to others. The ſins of Magiſtrates, of Miniſters, of noble men and rich men are according to their place more offenſive and diſhonouring of God then other mens ſinnes are. Hence

7. Sin is aggravated by the greatneſſe of the ſubject that commits it.

*Lev.*4. the Priests sacrifice for sinne was as much as the whole Congregation was to offer; and so the Rulers sacrifice for sinne, was a male-kid, whereas every private person, was only to offer a female. By the difference of sacrifices we might gather the difference of sinnes, what an antidote would this against great mens sinnes if rightly considered? for thou that art above others in place and dignity; Thou art above others in their sinnes likewise; Thy spots are more lothsome, Thy sinnes are more conspicuous, as any deformity in a fair body. Thy life should be as much above others in exemplary godlinesse, as thy estate and honours are: for thee to swear, or be unclean, or drunk like one of the vile and mean ones of the world, is a dishonour to thee; Magistrates are called gods because of that holinesse which should be in all their administrations; That was an admirable saying of a great man, *Pereat magis totis, regnum quàm ut semel contra Deum peccem: Aristotle* saith, the perpetuall duration of things cometh from the simple and daily motion of the Sun from the East to the West, but the corruption of things is because of the oblique motion of the Sun through the Zodiaque. The oblique motion of those that are of great place and dignity works great place and dignity works great corruption in all others: *Nuga* are *blaspemia* in the mouth of a Minister, said *Hierom*: But how contrary is the world to this truth? great men think Religion below them, wickednesse is a gracefull thing with them, and those who would be ashamed of the practicall self-denying way of Christ, glory in the works of the flesh and the devil; but remember God is greater then thou art, and *potentes potenter punientur.*

8. From the scandall and offence that may be in a sinne.

4. *The greatnesse of a transgression doth arise from the scandall and offence that may be in it,* to seduce others and draw them on to sinne; All those sinnes that are scandalous, which encourage others to do the like, and make the name of God to be blasphemed, must needs be heavier sinnes then others. The greatnes of such sinnes our Saviour doth terribly expres, *Mat.*18.7. *Wo be to him by whom offences come, It were better a mill-stone were hung about his neck, and he thrown into the Sea:* That expression denoteth an extraordinary aggravation

vation in ſuch ſinnes. It was for ſuch ſinnes that the Primitive Church required publique repentance and humiliation for, and this was the ſatisfaction ancient Writers ſpeak of, that afterwards the Papiſts abuſed to the diſhonour of Chriſt, *Paul* was ſo carefull to offend others this way, 1 *Cor.* 8.13. that he ſaid, *He would eat no meat while the world ſtood rather then offend his brother:* Oh then how wilt thou pleade for thy ſelf whoſe whole life is a ſcandall? Thou liveſt a reproach to God and to Chriſtianity, Many are the more hardened to do wickedly becauſe thou doſt ſo; As for a paſſive ſcandall, ſuch as the Phariſees took by corrupt miſ-interpretations of Chriſts doctrine and his way, none can help; nor are we to matter that, but an active ſcandall, that which is a plain undoubted ſinne, and giveth juſt occaſion to others to do the like, Wo be to them that do ſo, God told *David*, by his ſinnes he had made *the enemies of God to blaſpheme*; and therefore his affliction was to be the more bitter: And ſo the Apoſtle *Rom.* 2. *The Name of God is blaſphemed among the Heathen*: Oh take heed of ſuch ſinnes that have a peſtilentiall infection with them, They do not only damn thy ſelf but thy children, thy neighbours, thy followers with thee.

9. The more conſent and delight in ſin the greater it is.

5. *The more conſent, delight, and contriving, or perſwading thou uſeſt to a ſinne, the greater is thy iniquity.* The authors and inſtigators to a ſinne do more greatly tranſgreſſe then the meer actors ſometimes, *Joh.* 19.11. Chriſt ſaith the Phariſees had a greater ſinne upon them then *Pilate*, becauſe they moved and inſtigated him to deſtroy that innocent one; Thus not *Joab* but *David* is ſeverely chaſtiſed by God for killing *Uriah*, He was the murderer, He was guilty of innocent bloud though he did not immediatly kill him, becauſe he counſelled and commanded thereunto, *Rom.* 1. *ult.* The Apoſtle reckoning up divers kinde of groſſe ſinners, concludeth they not only do ſuch things but delight in them that do ſo; Therefore if thou art in thy ſelf civill and ſober, yet thou procureſt and inticeſt others to drunkenneſſe, thou loveſt their company, thou takeſt pleaſure in their acquaintance, thou art a greater ſinner then thoſe beaſts are, for thou counſelleſt or thou approveſt and delighteſt in them; Whereas the Apoſtle

Eph.

*Eph.*3. commands us to have no *fellowship with the unfruitfull works of darkneſſe but rather reprove them*; yet theſe great tranſgreſſions are too frequent; men though they themſelves will not do ſuch or ſuch wicked actions, yet they will ſecretly countenance or counſell, or do openly delight in them that do them, Know thou haſt the greater ſinne.

10. Hypocriſie in ſinning doth aggravate ſin.

6. *The greatneſſe of a ſinne may ariſe from the ſecret diſſimulation hiding or covering of it.* To ſinne and yet to appear as if we were holy, or had done our duty; Therefore the ſaying is, *Simulata ſanctitas eſt duplex iniquitas*; The hypocrite is a great ſinner, for although there be no ſcandall in his ſinne, and he avoideth that reproach to God by apparent and viſible iniquity; yet as we ſay of ſome feavers, The colder and better temper he feeleth to be of, the greater heat he hath within, and therefore the more dangerous: So it is here, Thou art ſecretly and cloſely a ſinner againſt God, yet outwardly doeſt appear good and laudable, thy wickedneſſe is the ſtronger within, the more poiſon is in thy heart: If thy wickedneſſe did break forth, it may be it would not be ſo ill with thee as now. See what an aggravation God putteth on *Achans* ſinne, *Joſh.*7.11. They have taken of the curſed thing, and have alſo ſtolen, and diſſembled, and have alſo ſtolen, and diſſembled, and have put it even amongſt their ſtuff: This hiding, and covering, the more ſubtilty and craft to daub over the matter, argues the ſtronger corruption. *Davids* craft, and covering of the ſinne about *Uriah*, was a bitter ingredient, and made his bones more broken, as appeareth, *Pſal.*51. by that paſſage, *Thou delighteſt in truth in the inward parts*, The more therefore thou covereſt and pleadeſt, the worſe it is.

11. From the frequent committing of a ſinne.

7. *The more frequent a ſinne is committed, and the oftner it is acted, this makes a tranſgreſſion greater.* So we told you, the word Great doth ſignifie alſo much, or many ſinnes multiplied over and over. *Pſal.*78.40. *David* makes this aggravation, *That the Iſraelites did often provoke God*, Idolatry upon Idolatry, rebellion upon rebellion: and *Paul* puts this circumſtance in to aggravate his wickedneſſe while *perſecutor*, Acts 26.11. He did often puniſh them: To fall once or twice in a ſinne, may

may be from infirmity, but frequently to commit such sinne argueth an habit and a strong inclination to them; and should not this be as terrible as lightning and thunder to many auditors? Their oaths are frequent and often, their lascivious and unrighteous waies are a constant trade and practice; May they not say as *David*, they are more then the hairs of the head for number? oh that the devil should so farre bewitch thee and harden thee as to live quietly and merrily in the multitude of such sinnes committed by thee, one of them were enough to make thee go bowed down and mourning all the day long, but thou art secure when an Army of sins compasse thee about.

12. Apostacy from Gods waies is a great sinne.

8. *Apostacy or falling from our former graces, our former love and zeal to God, is a great transgression*, as appeareth *Revel.* 2. where such are bid to repent quickly; oh make haste to get out of those decaies and relapses; God will make those sins bitter to thee: The not entertaining or receiving the Word of God at first, is not so great a sin as after the entertainment of it a while, then to go back again, 2 *Pet.* 2. 20, 21. you have a Beacon set on fire there to warn al: *If those that by the knowledge of Christ are again intangled in their lusts, their latter end is worse, for they had better never have known the way of Righteousnesse then to go from it at last*; and well may Apostacy be called a grievous sin, because there is so much perfidiousnesse in it; We break our promise and covenant made with God, and then hereby we proclaim a dislike of God, and a kinde of repentance that ever we entred into his service, as if there were more pleasure and content to be had in the world and sin, rather then in God: Hence God asketh what fault they could finde in him when they forsook him and did cleave to Idols; for men that never tasted of the sweetnesse of grace, and never had communion with God, to refuse him and close with the world, is no wonder, for there is dust to dust, like to like: but for those who have had a sight of *Canaan*, though they have not entred into it, to return to *Egypt* again, is very intolerable; oh then take heed of decaies and consumptions in the way of grace, for these do greatly provoke God.

13. Luke-warmnesse.

9. *Lukewarmnesse in matters of Religion makes a man a great*

ſinner before God; To ſee a man active in the world, hot in purſuing his own intereſts, but then for matter of Religion to be meerly indifferent; as *Eraſmus* profeſſed himſelf when he ſaid, that if the Church ſhould determine *Arrianiſm* or *Pelagianiſm* to be true Chriſtianity, he would aſſeut to it. Moderation is a grace, but lukewarmneſſe and indifferency in Gods glory or our own ſoul, is an high ſinne, oppoſite to one of the choiſeſt graces of Gods Spirit, which is zeal and holy fervency, ſuch a lukewarmneſſe *Eliah* who went up into heaven in a fiery chariot, a fit reward for his zeal, cried out againſt, *Why halt ye between two: if God be God ſerve him, if Baal be God ſerve him*, 1 King. 18.19. The deteſtableneſſe of this lukewarmneſſe, is wonderfully deſcribed, *Rev.* 3. 16. *Becauſe thou art neither cold or hot, I will ſpue thee out of my mouth.* We have ſcarce ſuch an expreſſion in all Scripture, and it is to inſtruct us how lothſome ſuch men are to God, That are any thing, and will do any thing to the diſhonour of God, to ſave themſelves; This as a wiſe man ſaid of a middle way in politicall matters, That many times they who go in ſuch a neutrall way, they do neither *amicos parare* or *inimicos tollere*, is alwaies true here; They make not God their friend, neither is the devil or conſcience their leſs enemy; But as they ſay of the Bat which is neither mouſe or Bird, but pretending to either, is devoured of both.

Uſe of Exhortation, To pray that thou maiſt be preſerved from every great tranſgreſſion; Though thou canſt not be without ſin, yet that thou maiſt not have thoſe ſcarlet ſinnes, thoſe camell ſinnes may not be ſwallowed by thee: Oh know as thy ſinne is great, ſo God is a great God, his anger is great anger, and he hath appointed a great day to judge ſuch ſins, what then ſhall ſuch little ſtubble as thou art do before ſuch a conſuming fire? The generall ſinnes that moſt men live in are great ſins, and therefore no wonder if God bring his ſore and great judgements upon us, when we ſin grievouſly we are puniſhed grievouſly.

Uſe of Direction, To thoſe who cry out of their great ſins, ſo great they ſay, that they cannot bear them, they overwhelm them, ſo great, that the very terrour of them doth ſwallow

them

them up, let ſuch conſider firſt, there muſt be great hnmiliation, as *Mary Magdalene* was a great ſinner, and her mourning was great; The inceſtuous perſon committed a great ſin, and his repentance was great; Not that the greatneſs of ſorrow muſt ſatisfie God, no, Chriſts bloud, and not thy tears muſt do that, but becauſe hereby thou manifeſteſt the truth and heartineſs of thy ſorrow; judge thy ſelf a great offender, few have diſhonoured God as I have done, the chiefeſt ſinner of many thouſands I have been: Oh this will ſet open the floudgates as it were of thy ſoul. But

2. Remember the mercies of God are great and many mercies, Thou haſt multitude of ſins, he hath multitude of mercies; Thou haſt great ſins, and he hath mercy as great as himſelf, which is infinite and incomprehenſible; when thou haſt thought and thought, yet thou art not able to comprehend his mercy, but it is as far above thy ſins as his nature is above thine.

3. The Obedience and ſufferings of Chriſt they are of a great vertue; Can it be for a little thing, that the Son of God ſhould be incarnated and ſuffer for; If thy ſins be great, his ſufferings were great, his obedience was great, let not ſin be great and Chriſt little.

Laſtly, Let thy faith be great, that it may be ſaid, O man, O woman, great is thy faith, great ſins need great faith.

SECT. VII.

Of the Life and Power of Godlineſs in Churches, Perſons, Duties; In oppoſition to Hypocriſie, Deadneſs and Formality.

SERM. XXXII.

Of Gods Omniſciency, as a Motive to the Truth and Reality of Grace.

REVEL. 3. 1.

I know thy works, that thou haſt a name that thou liveſt, and art dead.

THis laſt Book of the Scripture called the *Revelation*, doth it ſelf need great revelation, to expound thoſe many difficult and myſterious paſſages in it, which made ſome Commentators paſſe it over, as *Cajetan*, profeſſing that it did need *divinatione magis quam ingenio*, to expound it. But this

this third Chapter and the ſecond are very plain, being the matter of ſeven Epiſtles commanded by Chriſt to be written to ſeven Churches in *Aſia*; Why to theſe and no other, or whether by theſe is not intended a type of all Churches in future ages, is not my intent to diſpute. The Text I have choſen is part of the fifth Epiſtle, which is to the Church in *Sardis*; and in this we may conſider the Preface, the Body or ſubſtance of the letter, and the Concluſion. The Preface conſiſts of thoſe attributes given to Chriſt, which declare his Majeſty, and ſutable properties for thoſe duties he requireth of the Church; becauſe he hath the ſeven Spirits, and the ſeven Starres, therefore let the Angel of the Church diſpenſe his duty with great vigilancy and induſtry. Whether by the ſeven Spirits, be meant the holy Ghoſt, in the ſeverall and manifeſted gifts and operations thereof, Seven in the Scripture being a number to ſignifie plenty, *The barren hath born ſeven:* Or whether we are to underſtand real and true Angels, thoſe celeſtial Spirits, which in great multitudes attend God, expecting his commands, as *Chap* 5. 6. ſeemeth to imply, I ſhall not diſpute: So neither will I enter into that controverſie, Whether by Angel of the Church, be meant a true proper Angel, or one ſingle Paſtor in degree above other Miniſters: Or whether it be taken collectively, for many Paſtors, who joyntly did govern the Church: Or laſtly, Whether it be the Church it ſelf: Theſe Diſputes I wave, and come to the matter or ſubſtance of the letter; and there we may firſt obſerve a reprehenſion of the Angels ſinne, which alſo belongs to the Church; as appeareth, *cap.* 2. *v.*7. and that is, They were dead, though they had a name they lived. Secondly, Here is the evident conviction of this ſinne, *I know thy Works*, though other Churches did highly approve of them, and they had a fame over the world for their faith and piety; yet ſaith Chriſt, *I know thy Works*, I ſee thy Religion and Piety is an empty, dead thing: Now in that Chriſt is ſaid here to know their works, we have a plain argument for the Divine nature of Chriſt, for none but God knoweth all the works, that is, thoughts, counſels, ſtudies and actions of all men, as appeareth *Jerem.* 7. 10. Hence we reade

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that Chriſt many times knew what the thoughts of men were, eſpecially *John* 2.25. *He needed not that any ſhould teſtifie of man, for he knew what was in man.* But I ſhall not inſiſt on this: My purpoſe is to carry on the generall matter I have in hand, *viz.* The diſcovery of the guile and hypocriſie that is in mans heart, *eſpecially in matters of piety and religion*, for which this Text is very pregnant, and therefore Obſerve,

Obſerv. Of Gods omniſciency.

That God or Chriſts omniſciency, whereby he knoweth all things in us, ſhould greatly move us to the truth and reality of grace. We ſhould not waſh the outſide only, but indeavour a ſound inſide, becauſe we have to do with a God that knoweth all things, we cannot hide our ends or principles from him, all our thoughts and motions of ſoul are plain and open to him. To diſcover this truth, take notice,

God beholdeth with one ſingle act all things paſt, preſent and to come.

Firſt, *That ſuch is Gods knowledge, that by one ſingle act he doth behold all things, paſt, preſent and to come, as together.* So that to us, although there is ſuch a difference of time, as paſt and future, yet to God there is not: Therefore when we attribute preſcience or foreknowledge to God, that is in reſpect of us, otherwiſe God beholds all things as preſent, without ſuch difference. Thus 2 *Pet.* 3.8. *Be not ignorant of this one thing, that one day with the Lord is as a thouſand years, and a thouſand years as one day.* Be not ignorant of this, ſaith the Apoſtle, implying thereby the conſequence of this truth. Therefore Gods knowledge is called *ſimplex intuitus*, a direct beholding and looking on all things, as we do with our eye upon one particular object: Even as if a mans body were all an eye, he would ſee as well backward as forward, and the different poſitions of things would be no impediment to his ſight; or as a man on an high tower, that ſeeth many paſſengers going by, one after another, though their motion be ſucceſſive, yet the caſt of his eye beholding them is in one moment. Hence the very Heathens called God, *totus oculus*. Thus you ſee God is omniſcient, nothing is hid from him, and that he beholdeth all things in the moſt perfect and infallible manner, which great and glorious attribute the Scripture doth often ſpeak of, as that which we often ſhould meditate

meditate upon, but though in the general this truth be so great a motive to truth and sincerity of grace, yet some particulars about this knowledge do more closely work in this matter: As

1. *That not only our publique manifest Works are known to God, but all our secret Works, whether good or evil.* Davids murder and adultery were carried on in secret waies, yet God beheld him all the while: Thou didst it secretly, saith God, but I will punish thee in the open sun. Thus *Mat.6.* concerning private alms and private prayers, God is said *to see in secret*: Now what a sharp spur and goad should this be to all uprightnesse; If I sinne in secret, though I hide it from all the world, though no man living knoweth of it, yet God he knoweth it, and we are more to tremble under his eye beholding of us, then if all the world did look upon us. The woman of *Samaria* was amazed, when she heard Christ admonishing her concerning the adulterer she lived with, *Come* (saith she) *and see him that hath told me of all that ever I did, John* 4. Oh set this consideration deeply upon thy heart, why should I commit this secret sinne? why should I be so carefull to hide it? God knoweth all that ever I did.

1. He knows all our secret works.

2. Gods knowledge is not only of our secret works, as well as publique, but *he knoweth the bottom and inside of our Works, as well as the outside*: He seeth to the coar, as well as the skin, and this is chiefly meant here, Christ knew her works; why, what are those works? for the outward appearance very good and religious, else how could she have such a name, such a repute, so that there was nothing externally blame worthy, but all the fault was within; it followeth, *I have not found thy Works perfect*; the original is, *filled up*, there was much emptinesse and vanity in them, they were not weighty and solid, there was an image but there wanted life. And thus the Pharisees were also discovered, they had a name, who but they, for external obedience to the Law? but our Saviour complaineth of their insides, *within they were ravening Wolves*, within they were *noisome Sepulchers*, though painted without: Therefore are they so often pressed to make clean their hearts, and their inward parts. This

2. He knoweth the bottome and inside of them,

(Beloved)

(Beloved) is of great concernment; we think to put off God with the number of our duties, ſo many prayers, ſo many Sabbaths; but God takes none, accounts of none before he weigheth them, *If they be ſuch as come from ſound and deep principles of grace, if they are from a regenerated nature, then they are received, otherwiſe they are caſt away as empty chaff.* Oh then remember there is no religious duty, no holy performance, not this thou art about in hearing of the word at this time, but God ſearcheth to the bottom of it, he knoweth the inward worth of it, whether it have all that juyce and moiſture of grace, which ought to be in all our duties; and herein it is, that Gods judgement and mans is ſo different, *they judge according to outward appearance,* they love and honour ſuch for godly men, whom it may be God abhorreth as unſound and rotten hypocrites: *That which is highly eſteemed amongſt men, is an abomination before God:* Our Saviour ſpeaks it in this very point, and giveth this reaſon, *For God knoweth the heart,* Luke 16.15. And the Apoſtle, *Rom.2. ult.* ſpeaks admirably to this, when he tels us of a *circumciſion of the heart, whoſe praiſe is not of men but of God.* Oh this is comfortable, when in all thy religious waies thy praiſe is of God, he approveth thee, he liketh thee: As for the repute and eſteem of men, that is a very deceitfull thing, they cannot look into the heart.

3. He knoweth the heart and ſeat of our works.

3. God doth not only know the inſide as well as the outſide of our works, but *he knoweth the heart, the ſeat of all our thoughts, and the principle of all our actions:* As *Jer.* 17.10. *I the Lord ſearch the heart, and try the reins.* Even as the Artificer that makes a watch, he knoweth all the parts and motions of it; this cloſet of the heart, none hath a key to unlock it but God himſelf, ſo that before ever any thing cometh to works, before ever it be in thy practiſe, God ſeeth it in the womb as it were, and conception: As if a man could tell where the arrow would hit, before it be ſhot out of the bow: This knowing of the hearts of all men is attributed to God as his property only. 1 *King.* 8.39. we reade of *Eliſha* diſcovering what was in *Gehezies* heart, but this was becauſe the Spirit of God did manifeſt it to him; even as one man may

may know another mans heart, if he manifeſt it to him; but God of his own ſelf knoweth the hearts of the children of men, hearts of wiſe men as well as fools; thoſe who have the deepeſt counſels, and the moſt ſubtle turnings of ſpirit, God knoweth all theſe: Therefore the Church doth well from this argument to make her ſelf take heed of idolatry in a private way, *Pſal.* 44.21. *Shall not God ſearch out this?* for he knoweth the ſecrets of the heart: Oh let every man uſe this goad, If I give way to ſuch ſecret ſinnes, if I uſe ſuch craft and diſſimulation in any ungodly way, ſhall not God ſearch out this, for he knoweth the ſecrets of the heart?

4. God doth not only know the heart, the ſeat of all the thoughts and motions of the ſoul, the ſhop where every thing is hammered into one ſhape or other, but *all the moſt ſubtle effects and products thereof:* The leaſt motes cannot eſcape being eſpied: Now of all effects flowing from the heart of man, there are two things that are moſt ſubtle, that if it were poſſible would not be diſcovered by any knowledge humane or divine, and they are, firſt, Our thoughts. Secondly, Our aims and intentions: Of all the motions of the heart, there are none ſo unperceivable as theſe are, yet God knoweth all theſe.

4. And all the moſt ſubtle effects and products thereof.

Firſt, *For the thoughts of a mans heart,* what millions are there of them in a day! The twinckling of the eye is not ſo ſudden a thing as the thinking of a thought; yet thoſe thouſand and thouſands of thoughts which paſſe from thee, that thou canſt not number or make any reckoning of, they are all known to God, *Pſal.* 139.2. We have there a notable Pſalm, wherein *David* is greatly affected with this omniſcience of God, *Thou knoweſt my down-ſitting, and upriſing, thou underſtandeſt my thought afarre off:* that is, God though afarre off in the heavens, ſo that we would think he did not take notice of what is done in earth, yet he ſo farre underſtands all things, that our very thoughts are known to him, or elſe our thoughts while they are afarre off, before they come to be expreſſely conceived and formed, while they are in the Chaos, in the confuſed womb of the ſoul, God knoweth them, he knoweth what we will think, before we do think:

I. Thoughts.

think: Surely this ſhould refrain men, not only from ſinfull lives, but alſo ſinfull thoughts; this ſhould make you be conſcientious, not only about your actions, but your inward thoughts: Do not think them free; Did not our Saviour many times ſpeak to the Phariſees againſt their thoughts and reaſonings within themſelves? *Think not to ſay within your ſelves*, ſaid *John Baptiſt* alſo, *Mat.*3.9. The very Heathens thought a vertuous man would take heed what he thought, as well as what he did, how much rather ſhould Chriſtians, who have Chriſt himſelf expounding the Law of God to the very thoughts of men, ſo that unclean thoughts are adultery, malicious thoughts are murder. Hence *Mat.*6.25,27. our Saviour ſpends a whole Chapter againſt *ſinfull, diſtruſtfull and carefull thoughts:* and obſervable is that of *Peter* to *Simon Magus*, Act.8.22. *Repent, if peradventure the thought of thy heart may be forgiven thee*; as if his thoughts had been a greater ſin then all his other wickedneſſe; ſo *Deut.*15.9. *Beware there be not a thought in thy wicked heart*, &c. Thus you ſee the Scripture makes it a neceſſary part to godlineſſe to take heed of all kinde of ſinfull thoughts; he that is not godly in his thoughts, is not truly godly in his actions; for if he refrain from wicked practiſes, it is in reference to men, and for outward conſiderations; if it were becauſe of God, he would alſo mortifie all ſinfull thoughts, becauſe God doth as eaſily behold them as our actions: If therefore thou wouldſt have this teſtimony of a ſincere and upright man, obſerve how thou giveſt any lodging or intertainment to evil thoughts: Is not thy heart as full of proud, earthly, luſtfull or vain thoughts as the ſea is of water, as *Egypt* was once of locuſts and caterpillars? Oh mourn under this, becauſe God knoweth all thy vain and ſinfull thoughts.

II. Aims. The ſecond effect from the heart, which is ſo difficultly found out, *are the aims and intentions of mens hearts*, to know why they do things: Certainly theſe are ſo ſubtle, that men are not ſooner deceived in any thing, then about their aims; they think they do all for God, they comfort and ſupport themſelves as if every thing were in reference to God, whenas (alas) they know not the hypocriſie and rotten-

neſſe

neſſe of their hearts. The Phariſees they *did all things to be ſeen of men*, yet did they perceive this, or were they convinced of it? Did *Jehu* think they were only carnall and ſelfiſh motives that drew him out in all that zeal he ſhewed for God? Oh what godly man may not lye down with great ſhame and ſay, there is ſuch a myſtery of iniquity in his heart, that he knoweth not how to underſtand it? Well, though we do not many times diſcover our aims and intentions, yet God doth thy vain glory, thy wordly intereſts, they are all plain to him; he puls off the vizor that is upon every mans heart, he draweth the curtain, and looketh upon things as they are: *Heb.* 4. 12,13. the Word of God is there ſaid *to divide between the joynts and the marrow*, that is, the *intima* and the *minima*, and is *a diſcerner of the thoughts and intents of the heart*, ſo that every creature is open in his ſight; as when a ſacrifice was opened and divided into pieces, all the inwards of it were diſcovered. This conſideration then muſt needs greatly provoke to ſincerity of grace, for hypocriſie is in nothing more then in a mans ends: This hath been the great miſcarriage of many, who have ſeemed to be in the ready way to heaven; They followed Chriſt for his *loaves*, They *knew Chriſt after the fleſh*; and thereupon afterwards diſcovered they had no true root: but when we come to reaſon with our ſelves, God he knoweth why I pray, why I hear, why I walk in a more ſtrict profeſſion of Religion then others do; God knoweth what my aim and motive is in all this, whether it be principally for God, and from a love or delight in him, or whether it be from any corrupt and inſincere reſpect: This will be of great conſequence to us.

5. As God knoweth the thoughts and motions of our hearts for the preſent, ſo alſo *for the future, what we will think, and what we will do*; and this doth wonderfully exalt the knowledge of God, from all eternity he knew what thoughts, and what affections thou wouldſt have. Thus Chriſt he told *Peter*, that he would *deny* him. Hence are all thoſe admirable predictions in the Scripture, which did propheſie many hundred years before the men were born,

5. He knows all things for the future.

what they would do in time, yea God doth not only know the future abſolute actions of men, but the conditionate, what they would do if put in ſuch and ſuch conditions: As God revealed to *David* what the *men of Keilah* would do, if he came down thither; but this muſt be rightly underſtood; There is not ſuch a *ſcientia media*, as the Jeſuites and Arminians make, as if God did foreſee what man would do, if put in ſuch or ſuch a condition, *viz.* beleeve, or not beleeve, antecedently to any decree of God, and thereupon they make God to predeſtinate ſome to ſalvation upon faith thus foreſeen: No, we ſay ſuch a knowledge cannot be, becauſe the object cannot be *ſcibile*, or have any truth in it, till Gods decree be to give it ſome being; but when this is preſuppoſed, then we ſay, God knoweth what man will do when he is in ſuch an eſtate, ſuch a temptation; Thus the heart of a man is all open as it were of glaſſe to God.

6. God knows our works and thoughts better then we do.

6. *God becauſe of his infinite being, knoweth our works, our thoughts, and our hearts, better then we do our ſelves.* We are more known to him then to our own ſpirits: Thus the Apoſtle, 1 John 3.20. *If our hearts condemn us, God is greater then our hearts, for he knoweth all things:* So that if the corruptions and ſinfulneſſe we eſpy in our ſelves be ſo great in our own eyes, what are they in Gods moſt pure eyes? He ſeeth more pride, more unbelief, more guile and falſhood then ever thou couldſt diſcern.

7. God beholds our hearts and works, as a Judge.

7. *God doth not onely know our hearts and works, by a ſingle, bare beholding of them, but as a judge, giving either approbation or condemnation.* Thus God *knoweth the way of the righteous*, by approbation, to reward it, and *the way of the wicked*, by condemnation, to puniſh it: So that this knowledge will produce great effects, either of comfort or terror.

Uſe of Admonition, Doth God thus know all things, all thy ſinnes, all thy duties, all thy thoughts and ends? then be thou quickned up to all ſincerity in the waies of godlineſs, what a vain thing will the applauſe of men, their good words do thee? When God ſhall ſay, Depart thou hypocrite into everlaſting fire: What a dreadfull thing is it for thee to applaud thy own ſelf, and others to bleſſe thee; and God to curſe

curſe thee becauſe of thy unſound and rotten heart? Oh conſider that all things are naked and open to that God, whom thou ſerveſt, to whom thou prayeſt, with whom thou haſt to do; what Sermon, what truth will enter like a ſword into thy bowels, if this do not? Doeſt thou think to put off God, as thou doeſt put off men? will he make no deeper ſearch into all thy waies of wickedneſſe then they do? *Auſtin* ſaid, Many that were dead are praiſed for Saints in heaven, who yet it may be, are roaring as damned miſcreants in hell. Therefore the Apoſtle giveth us a good rule, *Gal.* 6.4. Let every man prove his own work, ſo that he have rejoycing in himſelf, and not in another; Its a weak and unſafe thing, to build all thy hopes of ſalvation upon the good repute others give of thee; though they be Miniſters and godly friends, they know not what is in the bottom of thy heart: Their charity makes them judge well, when it may be God knoweth it is otherwiſe with thee.

Uſe 2. *of Conſolation* to the godly, That mourn under their ſinnes and failings, bewaile their hypocriſie, and tremble under this truth, Though the world be apt to call thee an hypocrite, to miſconſtrue all thou doeſt, to charge all guile upon thee, yet God knoweth all things, he knoweth thy integrity, he ſeeth how much thou hateſt thoſe ſins they blame thee for, Oh its well for the godly that God knoweth them.

SERM. XXXIII.

Of having onely a Name *to live, a Repute of being Religious without any true Life.*

REVEL. 3. 1.

I know thy works, that thou haſt a name that thou liveſt, and art dead.

WE have already declared the arraignment and inditement of the Church of *Sardis*, and the evident conviction of the ſinne charged upon her, to be the two main parts of this Epiſtle. The *Evidence* hath been conſidered of. We come now to the *Inditement* it ſelf, and that is for ſuch a ſinne as cannot be accuſed in humane Courts, nor is puniſhable by mans Laws, *viz. Hypocriſie* and *Inſincerity* in the duties of Religion; Had all the Neighbour-Churches been called to give in their verdict, they would have paſſed a clean contrary cenſure, and acquitted her with great applauſe, but *God ſeeth not*, or *judgeth as man doth.*

The Bill of the Arraignment runneth thus, *Thou haſt a name that thou liveſt, and art dead.* Life and death are here taken ſpiritually and myſtically. *Life* is for that ſtate of grace, whereby we move and are active in the things of God, *Death* is a ſtate of ſinne, whereby we are wholly ſenſleſſe either of our miſery, or any heavenly remedy, and are unable to move or ſtirre one foot to heaven, and alſo are ſo many noiſome

ſome and unclean carcaſes before God. Thus we that fear bodily death, when it is *the King of terrours*, ought much rather to tremble at this ſtate of ſinne in our ſelves, and to bewail our Father, Children, Friends in this ſpiritual dead condition, more then for corporal death: So on the contrary, The life of grace deſerveth only the name of life, the godly man only liveth, for he doth both *vivere* and *valere*. Now the Churches diſeaſe is a deceitfull conſumption, rotten intrals, with a ruddy face, a ſeeming life, but a real death; flouriſhing and ſprouting branches and leaves, yet a dead root. And that we may take notice what a glorious ſeeming life of Religion ſhe had, the expreſſion is, *She had a Name that ſhe lived.*

Name] in the Scripture is often put for the perſons themſelves, as *verſ.*5. and *Act.*1.15. but this is a meer Hebraiſm, the Grecians do not uſe to do ſo. But

2. It doth not meerly ſignifie a perſon, but a perſon under ſome glorious fame and great repute, *Numb.*16. ſtrong men, men of names, *i. e.* famous men. Thus *Job* [illegible]8. children of baſe men, are called men of no name: And thus the Latines uſually, *Nullius nominis*, and *Vive tibi, & nomina magna fuge:* So then to have a name, doth denote the great fame and glorious repute this Church had for her piety, yet in the bottom of all there was nothing but emptineſſe, they were not perfect or filled works, as *v.*2.

That a Church or particular perſon may have a great eſteem and repute for piety and holineſſe, and yet be inwardly dead and deſtitute of all grace. They may be pictures without any life, clouds without water, *Sodoms* Apples, fair to ſee too, but nothing ſave aſhes if ye touch them. We reade of *Laodicea*, another Church to whom an Epiſtle is directed, *She was poor, naked and miſerable, when ſhe thought her ſelf rich, full and wanting nothing*, but that it was her own particular deceit and overweening of her ſelf. This Church of *Sardis*, not only her ſelf, but others alſo thought her ſo, when God knew the contrary. *Obſerv.*

I ſhall treat on this not as it belongs to a Church, but as to a particular perſon, and ſo it will better advantage our ſouls, let

let us therefore consider first what goeth to make up this *Name* of an heavenly and religious life, when yet there is nothing but death. And

What goes to make a man reputed heavenly and religious.

First, *There must be an innocency and freedom from scandalous or infamous sinnes:* For these foggy vapours will quickly darken and becloud the bright lustre of a religious name: The prophane man cannot have a name that he liveth, but his own conscience, and the conscience of all others doth condemn him for a dead man. Therefore such are to be cast out from this society, as we bury the dead that they may not annoy the living: Even as *Origen* telleth us of the *Pythagorians*, who were a strict sect, and kept rigid Discipline amongst themselves; if any amongst them committed a foul offence, they cast him from among them, and sent him a Coffin, as unto a dead man. Now this is the case of many Christians, they have no other name but of wretched and dead men in their sinnes, they are noisome carcases all over the place where they live; Let not then these dead flies fall into thy box of ointment, for they will make all unsavoury.

1. Freedom from infamous sins.

2. A constant performance of all religious duties.

Secondly, *As there must be freedom from great sins, so there must be a constant performance of all religious duties, and the solemn observance of the Ordinances Christ hath commanded:* For meer negatives are not enough to raise the name of a man for godlinesse: There must be positives also, the not doing good is doing great evil in Christianity; therefore God threatens this Church *to come as a thief in the night*, that is, terribly and suddenly, not for any prophaneneſse or impieties, but meerly for emptinesse and deficiency in holy duties; Its not wilde fruit, but only the good fruit is not ripe enough, as *Matth.*13. The temporary believer is said, *That he doth not* τελεσφορεῖν *bring forth fruit to perfection.* There is some fruit, but it is not kindly, it is not ripe. If then God be angry with prayers and duties not filled up with grace, how much more for the total omission and neglect of them? Oh then consider this, and lay it to heart, you cannot so much as have the name of a godly man, unlesse there be a constant performance of all those duties and religious worship which God requireth, *A name indeed thou hast*, by thy very Baptism and external

external profession, but not such a *Name* as this Text speaks of, full of glory and repute with others, *If thou art not a diligent comer to Church, frequenter of the Ordinances in publique, a carefull observer of Family-duties in thy own house, thou art not yet come to have so much as a Name.* Thus you see a publick observance of religious duties, both publick and private, are necessary to make the name of a godly man.

But thirdly, *It is not every kinde of religious way, nor all manner of devotion that makes this* Name, *but it must be in such a manner and way, as God hath commanded.* We reade of some called *devout Jews*, who yet were great opposers of Christs way, *Acts* 13. 5. *Paul* beareth witnesse of the great zeal, the Jews had for *the traditions of the Fathers*, Rom. 10. 2. Yea *Paul* speaks much of his own fervency this way, when he thought he was bound to do so many things against Christ, but did this make him have a name of Religion? No, but a name of the Persecutor of it. This is alwaies to be observed, that the expressions of our piety and worship of God, must be according to what he hath commanded, and therefore are the *Israelites* so often forbid *to walk after the imaginations of thine own hearts*, or to walk in the way which they shall chuse of their own head, *In vain do they worship*, saith Christ, *when God hath not required it at their hands*, Matth. 15. 9. The Jews that were so diligent in their worshipping of Idols; The Pharisee that went up and down to make proselytes; The Papist and heretick that is so industrious to deceive souls and infect others with the plague they themselves have, cannot be said to have a name that they live. Had this Church of *Sardis* been corrupted all over with idolatry and heresie, it could have been no more a living Church, then a leprous person had been clean by the Levitical decrees: We see when *Israel* was thus apostatized from God to Idols, *God gave her a Bill of divorce*, and would own her no more. Piety then and the worship of God lieth not in such devout expressions as every one shall be apt to fancy to himself, but in the rules and directions of Gods Word, otherwise if we will believe the Church of *Rome* upon her own testimony; her great pillars tell us, *She only lives*; true piety is only there; all that

3. And in such a way as God hath appointed

have departed from her are dead and no Churches. We see therefore that men differ about what is piety, what is true religion, and as one man is an heretick to another, so one an Idolater to another, one Church no Church to another. We must come therefore to the sure Word of God, as they did to *Solomon*, to know which is the live childe, or the dead.

4. The name of Religion is the more famous, by how much the more extraordinary gifts and parts there are.

Fourthly, *This Name of Religion is then more famous and glorious when there are extraordinary parts and gifts, or miraculous operations, then the repute of piety is more easily believed.* As that *Judas* did become a Disciple of Christ and professed faith in him, was nothing so great for his name, as that he propheſied in Christs name, and wrought miracles. This would make his name sound every where. And indeed it is very hard to think where God giveth such gifts of illumination and miraculous operations, that he doth not also bestow the grace of sanctification, but that these two may easily be divided and separated, our Saviour *Matth.*7. makes it very evident, and *Paul* 1 Cor.13.

Signs whereby we gather that a person hath but the *Name* of being religious, yet is truly dead.

These things premised, let us consider what are the Signs or discoveries whereby we may gather that a person hath the name of living religiously, but is truly dead.

1. They usually rest in this *Name*.

And first, *They that are thus nominals and not reals, they usually rest in this Name.* They put confidence in this fame and esteem they have, not at all looking any further. The Apostle excellently describeth such an one, *Rom.* 2. 17,18,19, 20. He speaketh there of a Jew, who was *instructed in the will of God, a guide and light to others, having a form of knowledge*, &c. and which was the deadly herb in the pottage, he rested in this, and made boast of it. Its a wonderful thing to see how a man will put confidence in the meer form and bare shape of religion. The Jews generally were destroyed by this sinne, and certainly this is an epidemical disease among Christians, they rest in the form of religion without the power, which is to take the shadow without the substance. In other things men would not content themselves so, what is the form or picture of meat to an hungry stomack? The shape and representation of fire to a cold man? and thus indeed

deed were thy heart ſenſible of thy ſpiritual neceſſities and wants, thou wouldſt look to more then the meer external form of any duty, where is the life and power of it? as ſhe ſaid, *Give me children elſe I die*; ſo wouldſt thou, Lord, give me this life of grace, this power of godlineſſe in all my duties, elſe I am damned: Do thou then weigh all thy religious duties, for God will, and whatſoever is too light, too empty, that hath nothing but cuſtom and a form in it, ſay, This God will not accept of.

2. The root and ſpring of religious duties dried up.

Secondly, Where there is only a *Name* of life, and yet inwardly *dead, There the root and bottom, or ſpring of religious duties, is wholly withered and dried up.* That as it is ſaid of the Church, *She is glorious within*, ſo on the contrary here, ſome are glorious without, and rotten or withered within; what was in the bottom of the Phariſees hearts, notwithſtanding their prayers, alms and faſtings? nothing but muck and filth, compared therefore to painted ſepulchres, fair apples, but rotten at the coar. Now although man cannot ſearch into this, yet God can. He ſeeth what flowers grow upon thorns, and what grapes upon thiſtles, hence Chriſt *Luk* 6.45. makes the good treaſure of a man, to be his good and ſanctified heart, thy ſpiritual riches and wealth lieth not in multitude of duties, nor excellency of parts, but in the ſpiritual goodneſſe of thy heart; and where this is wanting, though there may be ſome outward glory and hope, for a while, yet wanting a root, a ſpring, it muſt neceſſarily dry up. Oh then conſider whether thy heart be not a barren wilderneſſe, thy ſoul be not like the mountains of *Gilboa*, that have no dew on them! Pray thou doeſt, hear thou doeſt, acknowledge thou doeſt thy ſelf to be a Chriſtian, but thy inwards are altogether rottenneſſe. Are not thy duties like thoſe herbs that grow in a dry wall, though they bud and bloſſome, yet there is no root for them. I tell you the marrow and very eſſence lieth in this, to have a root, a ſpring within: Every thing may be painted, but life: The ſhape and lineaments of body, theſe may be repreſented to your eye, but life and motion Art cannot imitate. The hypocrite he can go as farre as the outward duty, but then the vital acts, and inward motions

of grace, thoſe he cannot attain unto: Oh then that our hearers were wiſe to underſtand theſe things! Have I any more then a form upon me, while the Word is preached? Hath God ever yet breathed the ſpiritual life of grace in my ſoul? Am I not a very dead wretch for all my duties, profeſſion to this very day? Oh it is to be feared that this is the caſe of many! All within is corrupt and ſenſleſſe, how glorious ſoever outwardly. When God promiſed temporal mercies concerning *Iſhmael*, *Oh that Iſhmael might live*, ſaith *Abraham*, as if all outward mercies were nothing, unleſſe he had Gods favour alſo.

3. They onely attend to keep up this *Name.*

Thirdly, *Men of a name for piety, without the true power of it, they only attend to keep up this Name.* All their endeavour is to ſupport this repute and eſteem, not at all aiming at, and living to it: They take up *Machiavels* wicked counſell, *The opinion and repute of vertue is neceſſary and advantagious, but the reality of it is a burden.* No great thing can be done, no honour can be attained without the repute and form of religion: Therefore thoſe who abhorre the life of it, make uſe of the name of it. Now how farre was the Apoſtle *Paul* from ſuch a temper? 1 *Theſſ.* 2. 3, 4. He did not ſeek glory of men, but did ſo diſcharge his truſt, not as pleaſing men, but God which trieth the hearts; Therefore if the Goſpel did flouriſh, and the ſouls of men were edified, though he were accounted a caſt-away, he mattered it not: Oh then be afraid of thy ſelf, when thou art onely carefull to keep up thy Name, thy Glory, but doeſt not regard the glory of God; thou mindeſt more the applauſe of men, and their good words, then the teſtimony of a good conſcience before God. This vain-glory is a worm or cater-pillar that will quickly devour all that ſeeming fruit which groweth upon thee.

4. They have no true joy or delight in their approaches to God.

Fourthly, *Where there is nothing but a Name of life, there is inwardly no delight and true joy in our heavenly approaches to God.* There is no communion or fellowſhip with God in theſe duties, you may perceive by many of *Davids* Pſalms, what happineſſe and joy he found in the Ordinances, which made him long for them, *as the Hart after the water brooks*; This could

not

not have been if *David* had been devoid of ſpiritual life: You ſee a dead man can take no delight in eating or drinking, no joy in the company of thoſe that were his deareſt friends; and thus men ſpiritually dead in ſinne, though they pray, they hear, they have family-duties, yet they have no true delight in theſe things, they have no ſpiritual communion with God in the uſe of them. Oh conſider this particular, for nothing will ſooner diſcover whether thou art alive or dead, then this particular! In all Ordinances & holy duties doſt thou by faith have communion with God? Is thy heart and affections aſcending to him? Are his gracious influences deſcending upon thee? then here is life in thee, for all theſe religious duties they are an heavenly commerce with God, though we do not as *Moſes ſpeak face to face* to God, as one friend to another, yet by faith in a ſpiritual manner the ſoul doth there enjoy God, and receiveth of his favours, ſo that all thoſe duties are dead duties, and thoſe Ordinances are dead Ordinances, when God and the ſoul have not this ſpiritual intercourſe. But where is the Auditor to whom this is not a riddle? Is not this a myſtery unto moſt men? They draw not nigh to God, they are not believing in, or enjoying of God in their duties; its not God that they immediately cloſe with; Its not Chriſt apprehended by faith, that their ſouls do imbrace in theſe times.

Fifthly, Where there is onely a *Name* of life in duties, *There is no ſpiritual effect obtained by the daily exerciſe of them.* But they are ſtill the ſame perſons, their lives are ſtill the ſame. Now this could not be, if our religious duties were performed with lively principles, for conſider the glorious ends why Chriſt hath appointed praying, hearing, and all his other Ordinances in the Church, they are to beget and increaſe the life of grace in us, they are to make us grow and bring forth more fruit. But this dead formaliſt is alwaies at the ſame ſtand, his graces do not flouriſh more, he is not carried on to further perfection, but as he was ten or twenty years ago, he is ſtill the ſame. Oh Beloved, this argueth we want real life in our profeſſion, for Chriſt would draw nigh in theſe diſpenſations, he would bleſſe our ſtore, and make our five talents to increaſe to ten. We ſhould finde ver-

5. There is no ſpiritual effect of duties to ſuch men.

tue coming from God into our ſouls by theſe duties, as ſhe did from Chriſt, by touching his garment.

6. In ſuch there is no ſtedfaſtneſſe.

Sixthly, Where there is only a *Name* of life and no more, *Vox & preterea nihil*, as he ſaid of the Nightingal, *Jacobs* cloathes but *Eſau's* body, *There can be no ſtability or ſtedfaſtneſſe in the day of violent temptations*; and we may obſerve that our Saviour did greatly preſſe this upon his Diſciples, to make them ſuch as could abide all tempeſts; To this purpoſe *Luke* 6. is that Parable of the fooliſh and wiſe builder, as alſo *Matth.* 13. of the thorny ground that for a while did flouriſh, till the ſcorching Sunne aroſe, and why was all this Apoſtaſie? becauſe they had no root, they did not dig deep enough to build on a rock; where therefore there is no true life of grace within, all duties and every profeſſion will vaniſh, like the land-floud it will quickly dry up for want of a ſpring. Take away the formal and carnal reſpects that moved him to religious duties, and then you take away the pillar of his building; put this ruſh from the mire, and it will not grow.

Laſtly, Where there is only a *Name* of life, and not life it ſelf, *There all the duties of religion are by the by, the acceſſory, the leſſe principal, but earthly contents and delights are the main and principal.* Thoſe in *Amos* 8.5. that did keep up the ſolemn duties God required, did them only for faſhion ſake, to keep up a name, for their hearts were not in them, they asked when the *new moons and Sabbaths would be over*, that they might to their earthly imployments; And if there were nothing but this, we might ſadly complain, that there is nothing but the name of Chriſtianity and religion every where, for who makes godlineſſe his main buſineſſe and imployment, who can ſay with *Paul*, Gal. 3. *I no longer live, but Chriſt in him:* Oh ſtrive to write after this copie, take *Paul* for an example, *Not I but Chriſt liveth in me*, why doth that proud ſelf, that worldly ſelf, that carnal ſelf live in thee?

Uſe. Of Examination, Let it come to the touch ſtone and trial, be willing to drink down this jealouſie-water, go and weigh your perſons, your duties, your profeſſion in the balance

lance of the Sanctuary; Oh be afraid leſt ſuch formality, deadneſſe, and dullneſſe that is in thee, make thee not appear too light, and ſo God refuſe thee; Oh that God would perſwade you to be faithful in making a diligent ſearch; how many dead corps will there be in every family more then amongſt the *Egyptians*? and yet for one dead perſon, what crying and complaining was there? Would not *Rachel* give over weeping becauſe of her dead children? Why will thou then ceaſe mourning for ſuch Friends as are ſpiritually dead?

SERM. XXXIV.

The great Sinfulneſſe and Danger of having but a Name to live.

REV. 3. 1.

I know thy works, that thou haſt a Name that thou liveſt, and art dead.

THe laſt day we diſcovered the properties of ſuch who had a name only in Religion but were dead: In the next place I ſhall aggravate the ſinfullneſſe of ſuch an eſtate, and ſhew the vanity and inſufficiency of it, though moſt men reſt in that alone; and firſt *A name without the reality of ſpiritual life is very abſurd and ridiculous. Nomen* is of *noſco*, that whereby we know what a thing is; As *Abigail* ſaid of *Nabal*, 1 Sam. 25. 25. *As is his Name ſo is he*; Folly is with him, as his Name ſignifieth: It's *Ariſtotles* rule from the names

The ſinfulneſs of having only a name to live.

I.

It is abſurd & ridiculous.

names of things, we muſt come to make the definition of their natures: Its one argument that our Divines uſe againſt the Socinians, who hold *Adam* was created a very ſimple innocent man, even like an Infant; that he was indued with full knowledge and wiſedom, becauſe God brought all the creatures to him, and he gave them names which proveth that he knew all their natures; ſo then the name and the nature ſhould agree, if thou art called a beleever, thou ſhouldſt live the life of faith; if thou art named a Saint, thou ſhouldſt live as one that is holy to the Lord; If thou art called a Chriſtian thou ſhouldſt have that ſpirituall anointment of all graces upon thee, otherwiſe thou art a Chriſtian by an *Antiphraſe, quaſi* no Chriſtian, as they ſay *bellum quia minimè bellum*, or as in the Hebrew, an whore is called a ſanctified or holy one, in a clean contrary ſenſe: Conſider then, how abſurd a thing it is for thee to have the name of a beleever, who liveſt as an Athieſt, Thou ſpeakeſt, thou doſt as if the Scripture were not true, as if the promiſes were not faithfull, or the threatnings ſure; God ſometimes changed names, but then he made a reall change alſo: Thus *Abraham* and *Sarah*, ſo *Peter* was called *Cephas*: If it be thus with thee, that ſince thou haſt theſe glorious Names, thou haſt had alſo a mighty change in thy converſation; this is good and comfortable: Its noted as a ridiculous imitation in the Popes who upon their creation take new names: *Clemens* and *Urbanus* ſuch pleaſing titles, be they never ſo cruell and oppreſſive of the truth, That Incendiary of the whole world would be called *Bonifacius*, though he was one of the worſt *Malefacias*'s that ever lived: Oh then let this make thee aſhamed, out of thy impiety and wickedneſſe ſay; What an abſurd, fooliſh thing is it, that I ſhould take thoſe ſolemn and even dreadfull titles of a Beleever, a Chriſtian upon me, and yet live like a Beaſt or a devil?

2. It's a breach of the third Commandment.

2. *Its a direct breach of the third Commandment, Thou ſhalt not take the Name of the Lord thy God in vain*, for which there is that ſevere commination, *God will not hold them guiltleſſe that do ſo.* To take Gods Name in vain is not only by perjury and by that ordinary curſing and ſwearing amongſt men, but every

every thing by which God is made known to us, is Gods Name: Thus his Ordinances, his worſhip, his truth, theſe are his Name, and we take them in vain when we only keep up the externall form of them, not putting forth the life and power of them, Thus the Jews and all ſuch Gentiles as come into the outward profeſſion of Gods truth and worſhip, his name is ſaid to be called upon by them, ſo that an empty dead Chriſtian is a ſinner in an higher manner then at firſt we would think: Theſe Titles are ſacred and religious, They are Gods Name, and for thee to uſe it idlely and vainly, provoketh God, and he will not hold thee guiltleſſe: Oh how little do theſe dead formall Chriſtians think to finde themſelves out in the number of perjured and prophane curſers at the laſt day? Thoſe would upon every occaſion take the name of God in their mouths, and aſſume it, to witneſſe a lie, and thus doſt thou continually by having the name of Religion, but being deſtitute of the reall power of it.

3, *Where there is only name and no inward life, there is a reall and plain denying of God*, renouncing of God, *Tit.*1.16, They profeſſe they know God, but in works they deny him: God doth not matter thy profeſſion, thy religious worſhip, when he ſeeth thy works to the contrary: In the Civill Law, it's a rule, *Non valet proteſtatio contra factum*, much leſſe will thy bare proteſtation prevail againſt thy works, *Iſa.*1. Thoſe Jews that did ſo much abound in externall worſhip, that they even wearied God, God profeſſeth his great hatred and abomination of them: The killing of a Sacrifice was as abominable as to *cut off a dogs head*, and why ſo? *They did not waſh them, or make them clean*; and therefore he cals them not Jews, as they were by profeſſion, but *Princes of Sodom and Gomorrha*, as they were by reall wicked actions, and thus the Apoſtle *Rom.*2. ſaith that *Circumciſion is made uncircumciſion to him that obeyeth not the Law*: I tell thee thy prophaneſſe, thy lukewarmneſſe makes thee as if thou wert no Chriſtian, makes thee as it were an heathen and a ſtranger to the Common-wealth of *Iſrael*. Did Chriſt look upon it otherwiſe then a mockery and a reall renouncing of them, when they put a crown upon his head, and ſaid, *Hail, King of the*

3. It's a denying of God.

Jews? for by their actions they crucified him, though by their words they seemed to honour him.

4. It's a great reproach and dishonour to God.

4. *A name without life is a great reproach and dishonour to God*; for hereby the name of God is blasphemed, and his truth derided, when mens lives are so contrary to their names. *Rom.*2. The ungodly Jew made *the Name of God to be blasphemed amongst the Gentiles*; What unworthy and shamefull things any servants do, it redounds to the reproach of their Master; Now all men by their Christian profession acknowledge Christ their Lord and Master: if therefore such do wickedly, Christ is immediatly dishonoured by them, *Let every one that nameth the name of Christ depart from iniquity*, 2 Tim.2.19. *Naomi* would not have her own name, because her condition was so contrary to it, *Call me no more Naomi, but Marah*, saith she, so maist thou say, Call me not a Beleever, a Christian, for I have not the life of truth, but rather I am unsavoury salt, I am a spot and a blemish to Christ and the Church wherein I live. The honour then and glory of God should be a great motive with thee; How can I do this and blaspheme that holy Name wherewith I am called? This made *Ambrose* say, *Nomen inane* was *crimen immane*, an empty name was an horrid crime, because God is hereby reproached as if he countenanced and allowed such followers,

5. It's a vain thing.

5. Its a vain thing, *for it cannot hide thee from the wrath of God*; He seeth through thy name into thy nature and life, God is not like *old Isaac* that takes *Jacob* for *Esau* because of his counterfeit garments; But as *Jeroboams* Wife, though she had disguised her self, yet as soon as the Prophet heard her feet at the threshold, he said, *Come in thou Wife of Jeroboam*; so can God much rather say, Come in thou hypocrite, Come in thou worldling, thou proud man, though thou disguisest thy self by names and pretences, Do not then think of thy self as commended by this the more unto God: And as it is a vain thing in respect of God, so it is also as to thy comfort and good: The bare name of Christianity doth not give thee any soul-saving benefits; It brings not pardon of sinne or intest into the Kingdom of Glory, no more then the name

of

of meat will feed an hungry man, or the name of rayment cloathe a naked man. Therefore the Apoſtle in that Epiſtle to *James* cap. 2. doth on purpoſe ſet himſelf to ſhew the inſufficiency of titular faith, if it be not accompanied with an holy life, it is a *dead faith*, and the man is a *vain man*. What willt thou do then, O thou deciver of thy own ſoul, in the day of death and Gods wrath will this bare name be proved ſufficient to keep off the ſcorching heat of the Sunne? Will this adminiſter any true peace and ſolid joy to thee? What if men call thee rich, when thou art extremely poor? What if they call thee ſound and well, when thou art pained with exquiſite torments? and what if others do praiſe thee, call thee a good man, a religious man, when thy conſcience may condemn thee for a dead wretch? If then a name and nothing elſe be accounted a vain thing in other matters, why not eſpecially in Religion which is wholly practicall?

6. *The excellent promiſes and priviledges of Religion are not made to names and titles, but realities*; We reade in Scripture of great and glorious things promiſed, juſtification of our perſons, adoption, boldneſſe with God, aſſurance at the Throne of Grace, and an happy enjoyment of God for ever: Now who are they whom God will thus honour? Thoſe that have a name and title only? no, but there muſt be the reall qualifications and conditions which God requireth, *Iſa.* 44. 3,4,5. We have there an excellent promiſe of the Name and nature together; What refreſhments and ſpirituall waterings they ſhall have that take Gods Name upon them, *I will pour water upon the thirſty, and flouds upon the dry ground:* Here a man unſanctified is compared to a dry ground and a wilderneſſe, and the grace of God to precious ſtreams and flouds poured out upon it, and they ſhall not only have the life of grace, but they ſhall flouriſh and grow as willows by the water-courſes: Thus God will ſanctifie their inwards and bleſſe their outwards, and when thus qualified, then *one ſhall ſay I am the Lords, and another ſhall call himſelf by the Name of Jacob, and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the Name of Iſrael:* See here what kinde of

6. The excellent promiſes are not made to it.

persons those should be that call on Gods Name, and give themselves up to him, persons powerfully and plentifully wrought upon by the holy Spirit of God, who of a wilderness are become a pleasant paradise: We reade that the Church sometimes useth this argument, why God should more especially protect her, and shew mercy to her, even because she cals on his name, *Jer.*14 9. *Why shouldst thou be as a man astonied, as a mighty man that cannot save? yet thou O Lord art in the midst of us, and We are called by thy name:* and *Jer.*10.25. The Prophet thinketh this argument enough *to pour out his wrath upon the heathen, because they call not on Gods Name.* But when a people have rebelled against God, and walked contrary to him, then this argument will not prevail till there be repentance and reformation, as appeareth by Gods dealing with the people of *Israel*; so then consider with thy self; To whom do those promises belong of grace and salvation? who are they that have the Lord for their portion and salvation? Even such as with the name have the power also of Christianity. Therefore besides this open known Name of a Christian or Beleever, we reade of a new *secret Name which none knew but he that hath it*; and this is promised to him that overcometh, to him that is reall and powerfull in the waies of God, *Rom.* 2.7. Oh then consider whether thou hast this new Name in a white stone, it's an allusion they say to the custome of Heathens, who used to acquit a man accused by a white stone, and writing his Name therein: so that this is a glorious promise of an excellent Name, *viz.* to be the Sons of God in deed and in power, and such knowledge they shall have of this, that they themselves shall be certain of it, although they cannot expresse it to another: They cannot reveal it to another, because of the unspeakable sweetnesse and delight they feel among themselves: As a man that tasteth and eateth honey can never expresse it by words so to another that knoweth it not, that he shall be able to perceive it. Thus we have also an excellent promise made, *Isa.*65.5. To the godly Jews called *Eunuchs*, because of their separation into a strange Land, and so without any hope of a posterity after thme, *I will give them a better Name then of*

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Sons and Daughters, and that was to be Gods Sons and Daughters; so that howsoever there be great names full of glory in the world, and comfortable names, as of father and children, yet if we have the power as well as the title of our Christian names, they are more excellent and joyfull then all these, How should this provoke you to have life it self as well as the name of it, because to it only these glorious things do belong?

7. *This Name to live without life it self, will bring a greater curse, and doth expose us to a greater condemnation then those who never knew this Name of God or called on it.* There is nothing more ordinary then out of Scripture to hear, that even heathens, yea, the worst of Heathens, the Sodomites, shall be lesse punished then the Jew who yet had the only name of Gods people in the whole world; Oh this very Name, this very Title will cost thee deer: In *Valens* the Emperours time, an Oracle was bruited abroad, that one whose Name did begin with *Theod* should be Emperour, which made all those of quality whose Name did begin so, *Theodorus*, or *Theodosius*, or *Theodulus*, to be put to death, a meer Name cost them so dear. Hath it not been made treason by the Laws of many Nations, to counterfeit the name, and pretend to be such persons to whom the supream power doth belong, when indeed they were counterfeits? Hath not such names and titles cost them dear? How then will God let it go unpunished, when thou shalt assume his name and profession upon thee, pretend to be his Son and Disciple, yet be discovered to be a meer counterfeit? The greater torments in hell are prepared for wicked Christians, Heathens and Pagans receive a lesser condemnation; Know, that as his Name hath exalted thee above others, so it makes thy wickednesse greater, and thy judgements will depresse thee lower: Be then afraid rather then boast of that holy name whereby thou art called; Say, what a conviction and condemnation will this be to me at the day of judgements? If I would not by my life obey his commands, why did I take that Name upon me? If I would not conform to his precepts, why would I be accounted of his family? Out of thy own mouth God will condemn thee.

7. It exposeth a man to greate condemnation then those who never knew the name of God.

8. It doth a world of hurt to other men.

8. *This Name of living without life it self, doth not only dishonour God, destroy thy self, but also doth a world of hurt to others:* It makes them rest contented with such forms and titles; They think there is no more to be done then to be baptized, and to professe we beleeve in Christ, let our conversation be never so prophane and wicked; The Pharisees by that name and title, drew thousand of proselytes into hell with themselves: There is no open enemy can do so much hurt to the way of godlinesse, as a formal, empty Christian, who walketh plausibly in the outward form of piety, but is negligent of the lively exercise thereof: This man makes all his family, all his acquaintance such painted Sepulchres, such glorious pictures; He keeps them all in dead duties and a dead Religion, they thinking it not manners or wisedom to be more fervent and zealous then such an one of so great a Name,

Cautions. Now to these aggravations I shall subjoyn some few Cautions: As

I. First, *A good name in Religion is to be maintained and kept up,* as *Solomon* Pro. 22. 1. preferreth it *above riches and gold,* and the excellency or use of this appeareth by Satan and his instruments, who have alwaies laboured to besmear the godly with ill names, hoping thereby to make the godly more odious; Thus the Christians were of old called βορβόριτοι, as if they were Swine wallowing in the mire, and some think they were called *cælicolæ,* as if they worshipped the heavens and the clouds, because they had no Images or Idols: Our Saviour was traduced in his name as an impostor, as one that had compact with the devils; Thus a good name is to be desired, and to be kept up.

II. But Secondly, This is not to be done for vain-glory and the applause of men; but that hereby the Gospel of God may be honoured, and others encouraged to come in to Christ. *Trajan* the Emperour out of vain-glory would have his Name set up in every building: Therefore *Constantine* the Great called him *Herba parietaria,* the wall-gillyflower, because his name was in every Wall: And *Tully* observed it as a vain-glorious act af those that wrote Books *De contemnenda gloria,*

yet

yet they would ſubſcribe their names to be known: This ambition is ridiculous, but to keep up a good name and a glorious repute, that thereby godlineſſe may be honoured, and others won to love the truth, is that which our Saviour expreſſely commands, when he ſaith, *Let your light ſo ſhine before men, that they may glorifie God*, Mat. 5. 16.

III. Yea Thirdly, *Its not only lawfull thus to have a name, and to keep up the externall profeſſion of faith in Chriſt, but it is a duty.* No man may think it enough to keep a good heart, though they make no expreſſion of this, for *Rom.* 10. *With the heart man beleeveth, and with the mouth confeſſion is made to ſalvation*; and this rebuketh two ſorts of men: Some there are, that though their expreſſions are never ſo wicked, their lives never ſo foul, yet they ſay, their hearts are as good as any others, whereas *out of the evil treaſure of the heart*, cannot but come evil things. Some again, and thoſe godly, have been in ſuch temptations, as not to ſpeak or conferre of any good thing before others, leſt they ſhould be judged hypocrites: The devil hath for a while ſeduced ſome tender weak Chriſtians, that they are unwilling to pray, to come to any Ordinances for fear of hypocriſie: But reſiſt this temptation by faith, and never omit any duty for whatſoever Satan ſhall ſuggeſt to them.

Uſe. *Uſe of Exhortation*, To make an happy agreement between your names and your lives; your name is Chriſtian, let your life be ſo; your title is a Beleever, let your actions be full of this faith: Who would not be inraged, if any ſhould ſay thou art no Chriſtian, no Beleever, and yet thy prophane life manifeſts it to all the world? As *Paul* doth allude to *Oneſimus* his name, who before had wronged his maſter, but upon his repentance *Paul* deſires *Philemon* to receive him again, aſſuring him now he will be ὀνήσιμος indeed profitable to him, his name and actions will agree: Thus do thou, Lord if my former Heatheniſh and Paganiſh life may be forgiven, I will now be a Beleever indeed, a Saint indeed: Its your prophaneſſe that gives men occaſion to diſpute whether our particular Churches be Churches indeed: What, ſay they, can ſuch be Saints, who are drunkards,

kards, ſwearers? then you may call white black, and black white; and all that can be anſwered is, That ſuch are burdens, they are ſpots and blemiſhes; we pray that ſuch old leaven may be caſt out, that we may be a new lump. Well, if thou art free from this groſſe wickedneſſe, take heed of ſecret hypocriſie, that thou art not dead in the root, that humane reſpects be not all the oyl that makes the Lamp of thy profeſſion to burn; for they did not only build *Babel*, to get themſelves a name, but ſome may build *Jeruſalem* alſo meerly to have a name; but God ſeeth into the heart, and knoweth the root of all thy waies: Therefore remember you have to do with an All-ſeeing God, not a partiall man.

SERM. XXXV.

The Arraignment of Formality: Shewing, that all Unregenerated men and their duties are Spiritually dead; and that moſt men are in that eſtate.

REVEL. 3. 1.

Thou haſt a name that thou liveſt, but art dead.

WE proceed to raiſe a third Doctrine from the ſinne that the Church of *Sardis* is charged with; and that is,

That

That it is not enough to keep up the observance of holy and religious duties, unlesse they come from a spiritual life within. Observ.

And *thou art dead* (saith Christ) There may be a dead Religion, a dead form of piety; so that as the body without a soul, though you should put glorious raiments on it, were only *cadaver*, a meer carkasse; so it is here, Though a man should have the tongue of men and Angels in holy duties, yet if the heart be dead, and destitute of the life of grace, they are not at all accounted of by God. As Christ himself is said to be *life*, so he giveth a spiritual life to all his members, *John* 6.33. In so much that whatsoever duties, or holy actions come not from this inward life, they cannot be accepted of by God, no more then men can love or imbrace their dead friends; so that we are now upon the essentials of godlinesse; This is the τὸ ἔσῳθεν in Religion; whether thy duties, thy praying and hearing come from a fountain of life within thee; whether thou art a cistern or a spring; whether it may be said of thee, as the Father did of his prodigall, *This our son was dead but is alive*, I was a dead man, in all my duties, my Religion and piety was a dead Religion, my faith and repentance were dead, but now God hath made me alive to righteousnesse.

To set this truth before you, consider First, *That the Scripture delights to set forth the state of an unregenerate man, destitute of the converting grace of God, under the expression of death*, they are judged so many dead men, *Mat.* 8.22. *Let the dead bury the dead. Ephes.* 2.1. *Dead in trespasses and sinnes. 1 Tim.* 5.6. *She is dead while she liveth.* Now this phrase is very comprehensive, and is used by the holy ghost for many reasons: As

I. God sets out the estate of unregeneracy under the expression of death.

1. *Death is a deprivation of all sense and feeling*; They cannot any more perform any vitall operation. Should all the mountains in the world be laid on a dead man, or all the exquisite torments that can be invented, applied to his body, it will not make him give one groan or cry, he is dead and hath no feeling: Thus it is with every man destitute of Gods grace, he is not in the least manner sensible of his sinne, the danger and burden of it. But though he reade the Scripture,

I. Because death is a deprivation of sense and feeling.

hear the word preached, and that about those very particular sinnes he liveth in, yet he is like an Idol that hath eyes and seeth not, ears and hear not: Every auditory is a *Golgotha, a place of dead mens skuls*, as it were; and they are like *Ezekiels dry bones*, till God breath life into them; were it possible that men should hear and know so much, yet runne into all excess of riot, but that they are so many dead corpses, know not, feel not the burden upon them. Wonder not then, to see men in the same wretched and senseless estate they were once in; for till God speak as he did to *Lazarus*, Come out of the grave and live, they apprehend nothing at all. Therefore as it is to be shewed, no duties have life in them, which are not accompanied with a spiritual sense and feeling of our own wants, and of the excellency and fulnesse in Christ. Thousands of duties which thou putteſt so much confidence in, are as the Scriptures expression is, nothing but the *head of a dead dog*, a most contemptible and abominable thing, till there be the life of grace.

2. Because of the dissolution of the union between the soul and God.

2. As the state of sin is death, because of the senselesnesse of it, so also *because of the dissolution of that union the soul had with God, in its creation.* Death is the dissolution of that union the soul and body had, and so this spirituall death separates the soul from God; in so much that they are said, *Ephes.* 3. to be *Without God, and alienated from the life of God.* They are without Christ, and so as branches separated from the Vine, cannot flourish, or bring forth fruit: God is the life of the soul, as the soul is the life of the body: Thus then all men are dead, who are not united to Christ by his Spirit, and therefore let thy duties and Religion be never so famous in the world, if it come not from the Spirit of Christ in thee, uniting thee to him, they are dead and unprofitable duties. Thus *Rom.* 8.10. *The Spirit is life because of righteousnesse*: & v.2. *sanctification* is called *the law of the spirit of life*, as some learned men expound it. As long then as thy soul is thus divided from Christ, having no union or communion with him, thou art in the state of dead men, and all thy Religion is a dead Religion: It must be the Spirit of God, that giveth life to thee.

3. The

3. The Scripture cals this a ſtate of death, *becauſe of the ſpirituall uncleanneſſe and defilement that is upon us*, being impure, and making every thing impure: We ſee in the Leviticall rites, that if a man touched a dead man, or a bone of a dead man, or the grave only, he was unclean ſeven daies, *Numb.* 19.16. Now this typicall uncleanneſſe, doth denote ſpirituall uncleanneſſe; and that is part, though not all the reaſon why ſinnes are called dead works, *Heb.* 9.14. becauſe he there ſpeaks of being purified from them, by an alluſion to the Jewiſh ſprinkling of thoſe that were unclean, *ver.* 13. ſo then the Scripture cals thy unregenerate eſtate, *death*, to ſhew thy uncleanneſſe, thy defilement, that thou ſhouldſt be as loathſome and abominable to thy ſelf, as a dead carkaſs is to thee, that thy very duties and religious performances ſhould be utterly diſtaſtfull to thee: and certainly if the Church looketh upon her righteouſneſſe, though ſanctified, as menſtruous rags, with what loathing ſhouldſt thou behold all thy holy duties done in a ſtate of enmity againſt God? Oh the vaſt difference between thy thoughts and Gods, concerning thy holy duties! That which thou calleſt holineſſe he deſpiſeth as a dead carkaſſe, ſo that thou ſhouldſt even remove theſe out of his ſight, as thou wouldſt thy ſins, even to fear God ſhould behold thy praying, and hearing, becauſe of that ſpirituall uncleanneſſe upon thee, as well as curſing and ſwearing, thou comeſt to the feaſt, not having a wedding garment.

3. Becauſe of the ſpiritual uncleanneſſe and defilement that is upon us

4. This expreſſion of death, doth alſo denote *what terror and amazement the ſtate of ſinne ſhould ſtrike into every one.* If corporall death be called *the King of terrors*, how much rather ſpirituall? Art thou afraid to dye, why not then to be kept in the bonds of this ſpirituall death? If the Phyſitian tell the diſeaſed patient, he is a dead man, all the world cannot help him, what fear and trembling doth this beget? Now though the meſſenger of God, tell the unconverted man lying under the power of ſinne, that he is a dead man, even a damned man, in reſpect of Gods curſe, till repealed upon repentance, he is not moved at all: Oh then be awakened upon this truth, Am I not dead in my ſinne? Can I be in a

4. It denotes what horror the ſtate of ſin ſhould ſtrike into every one.

more wretched and terrible estate then I am? If I were to be carried to the grave, all my friends weeping over the hearse, its not so miserable as now it is with me; may not all godly friends mourn over me, as a dead man? How long shall we hear these things, and yet be as dead men? Do thou flatter and appland thy self, yet remember thou art in the terrible estate of a spirituall dead and miserable man.

5. Because unregenerated men cannot perform any vital actions.

5. They that are in a state unregenerated may well be called dead, *becanse they cannot perform any vitall actions.* They cannot understand spirituall things, they cannot love, will, or imbrace them: But as *Aristotle* saith, A dead eye, or dead hand, is an equivocall eye or hand, it hath only the name, but not the operation of those faculties: Thus it is with all unconverted men, They are believers, they pray, hear, repent equivocally, they have the name of these things, but not the proper operation; they do not understand, believe, delight or rejoyce in holy things, and indeed this is properly to perform holy duties, without a principle of supernaturall life, when there are not those divine workings and operations of the heart in them; The minde is not spiritually inlightened, the will is not sanctified, the affections not mortified, and the whole indued with principles from above. Come we then to the marrow of all godlinesse, see with what hearty principles of life all thy duties are accomplished; Is life in thy minde, in thy will, in thy affections? then God smels a sweet savour in all thy duties, otherwise thy duties are but as so many flowers cut from the root, that presently wither and lose all their sweetnesse: Give me then a Christian, that besides meer praying, hearing, coming to Church, doth spiritually understand and powerfully will and imbrace heavenly things, that he be not a golden image that hath no life within.

6. Because such have no communion with God or the Saints.

6. The Scripture cals this a dead estate, *becanse there is no communion or fellowship with God or the Saints.* For as the dead do no more converse with the living: Therefore *Heman* describing his solitary condition, saith, he was as a dead man, as one forgotten. The dead and the living can have no society or communion together: Therefore the godly are said,

ſaid, 1 *Pet.*2.5. to be *lively ſtones built up to a ſpirituall houſe:* if we ſpeak of God, alas, the unregenerate man, though he pray, he hear, yet he hath no communion with God, becauſe dead in his ſinne: As *Hezekiah* in another caſe ſaid, *The living, the living he ſhall praiſe thee*; ſo it is here, The living, the living, he ſhall pray to thee, he ſhall hear the Word preached to advantage. Or as in the matter of the reſurrection, God is ſaid to be *the God of the living, and not of the dead,* its true of the ſpiritually dead, as well as the corporall; God is not worſhipped, ſerved, or loved by them, but they are ſtrangers to God and know him not, even while they draw nigh to him, and call on his Name: And as he is not in communion with God, ſo neither in communion with the Saints, but as dead members in the whole body, or withered branches in the tree; ſo are they in the Church of God; he doth not quicken up others, or is quickened by others; he doth neither impart good, or receive good, but is a dead tree in Paradiſe, whereas every godly man is a tree of life therein, living in himſelf, and inſtrumentally making others to live.

7. Becauſe of their utter impotency and inability to do any good action.

Laſtly, Unregenerate men are ſaid to be dead, *becauſe of their utter impotency and inability to do any good action.* Can *Lazarus* raiſe up himſelf from the grave? no more can we from ſin; we are not only ſaid to be blinde or deaf, but even dead, that ſo all may be given to the power and grace of God. The *Arminian* and *Pelagian,* even all that are enemies to grace under the praiſe of nature, they love not to hear of this expreſſion, they think if rigidly urged, it overthroweth their ſandy foundations: therefore they will make it a partiall death, or no death, and ſeverall waies wreſt and ſubvert the text: but if God be the ſole author of our naturall life, can we be the authors of ſupernaturall life? We that could not make our ſelves men, which is the leſſe, ſhall we make our ſelves holy men? which is the greater: We that cannot make a fly or worm, ſhall we cauſe grace? For the making of a man godly is a creation, and greater then the creation of the whole world, as *Auſtin* expreſſed it: So that this very expreſſion may fill us with great confuſion, we

should lye on the dust, and bewail our soars, our impotency to any duty. *John* 15. our Saviour doth excellently pursue this truth, *That without him we can do nothing*, no more then the *branch without the vine*: No more then *Adams* body, which was a lump of earth, could move or stirre till God breathed life into him, and made him a living soul. But you will say, If the dead can do no good thing, How comes it about that this Church could have a name, she did pray, she kept up the externall observation of all Gods worship, therefore certainly some good thing she did. To this the answer is easie, That there is a twofold good work, *bonum internum*, which is essentially good; as to believe, to repent, to love God; and *bonum externum*, an outward good work, such as to hear, to pray, to come to Church, these duties may be outwardly done, by the power of nature; but the first sort cannot, and even these later, though they may be done, yet they cannot be done well, in a right or holy manner; they pray, but not well; they hear, but not in a right manner: and thus it is no wonder, if men, though dead in sinne, may yet do those outward actions, which for the nature of them are good, but not in a godly manner. And this is the first thing considerable.

II. The Scripture maketh the like distinction of graces. There is a dead faith.

Secondly, The Scripture doth not only say mens persons are dead, thus distinguishing of living men and dead men, *but it also makes such a distinction of graces*; it tels us of a *dead faith* and a *living faith*; not that a dead faith is a grace, or faith indeed, but because it appeareth so; as the spirit which appeared is called *Samuel*, because it came up like him: Or as the *Angels* did eat sometimes when they appeared, which could not be a vitall action, for an Angel was only a form assisting, not informing the bodies they assumed. The Apostle *James*, cap. 2. tels us several times of a *dead faith*, and makes it that which is not accompanied with all the good works that God requireth; so by this, we may as well say, there is a dead Christianity, a dead baptism, a dead Religion, when with these we do not see sanctified and reformed lives. So *Act.* 11. 18. Thus we reade of *a repentance unto life*, which doth suppose a dead repentance, such as *Ahab* had, *Judas* had,

A dead repentance.

had, they repented, but it was not to life: Even as *Austin* called the persecutions that the Heretiques, *Arius* or others sustained for their heresies, *Steriles persecutiones*, barren persecutions, because they did make up the carnall glory, they did not bring any heavenly advantage: Thus this is a dead and barren repentance. Again the Scripture, 1 *Pet.*1.3. tels us of a *lively hope*, whereby we may gather there is a *dead hope*: So that there is no true living grace, but the appearance and similitude of it may be called a dead one. You see then there is a dead faith, a dead hope, a dead repentance, and therefore it behoveth every one with the more care to consider of it. As they did before *Solomon*, *strive* about the *dead childe and the living*, no lesse do thou in prayer to God, that the live childe may be given to thee.

A dead hope.

Thirdly, *This dead Religion and dead duties is the estate that almost all live*, except those few whom God hath indowed with a spiritual life, and vouchsafed great zeal and fervency unto; the most part of Christians have a meer dead profession; our Congregations may be called *Aceldamaes*, the Church-yard and the Church both alike; one is full of the corporally dead, the other of spiritual dead: What dead praying, publique and private? what dead hearing? in all these is not thy heart like *Nabals*, a very stone within? The Hebrew expression for the water of a spring, is to call it *living water*, whereas the water of pools and ponds, having no motion, are *dead waters*: Where a people have not a fountain of grace springing up within them, they are dead and destitute of Christ; they are the *mare mortuum*, the dead sea; there are not those zealous and fervent motions of the soul to God: Oh take heed of dying corporally in this spirituall death! all thy Religion, thy duties, will be dead things to thee, of no use or power, as vain as to cry to dead men to help thee.

III.
This dead Religion and dead duties, is the estate that almost all live in

Fourthly, *Even the people of God, though they have an inward life of grace within them, yet through negligence and carelesnesse, may be dead as to their own sense, and the judgement of others.* As the tree in winter outwardly seemeth dead, but there is a secret root under ground, that keeps in life. Thus it is here, outwardly

IV.

wardly it may seem as if all their graces were withered, they have not the sense, the quickness, the joy, the delight, the communion with God, that once they had. As *Sarahs* womb was called *a dead womb*, so their hearts are dead hearts, they bring forth no fruit: As life is either taken *pro actu primo*, the fountain or root of life, or *pro actu secundo*, the motions and expressions of life; now as some diseases, the lethargy and the like, make men dead in the second sense, but not in the first: Thus it is with the godly, if you take life for the actuall motions and expressions of it, they are exceeding dead, you can hardly perceive any breathing in them, only this is a root under ground, and God in due time, he will quicken them, but when this deadnesse and senselesnesse is complained of, then there is an expression of life. As *David*, Psal. 115. prayeth God would *quicken him* often. So that there is a partiall and gradual deadnesse, which the people of God do often labour under, but this is not the deadnesse in the text.

Use. *Use of Admonition*, Let us look all to this truth, whether our Religion and duties come not from a dead heart, whether thou art not dead at root, for all the leaves that are upon thee: If there be any truth that we would wish you to think of evening and morning, to meditate on eating and drinking, it should be this, Am not I dead in the root all this while? Blame not the Ministry, or thy earthly imployments, but thy own heart. *Si rivus deficit, culpa est non alvei sed fontis*; If the stream dry up, the fault is not in the channell but in the spring. If thy duties, thy performances be barren, dry and empty, its because there is not a spring in thy heart: Why art thou so afraid of corporall death, and feareſt not this, which only deserveth the name of death? Oh the number of dead men that are every where. Those that lye buried in their graves are not more devoid of naturall life, then most men are of spirituall life. As therefore they were so sollicitous to have Christ come and raise their dead friends, so be thou for thy self, in all that belongs to thee: Oh that this dead childe, dead husband or friend might be raised to a spiritual life.

Serm. XXXVI.

An Alarm for Drouſie Profeſſours: Setting forth the Signs of a Religion, or Duties, that are without ſpiritual Life.

Revel. 3. 1.

Thou haſt a name that thou liveſt, and art dead.

That which remaineth is to give us the evidences or ſigns of a Religion without life, of dead duties, of a dead faith and a dead repentance. And although the conſideration of the converſation of moſt within the Church, may abundantly teſtifie what this is; for where is there, if not in the Church, titles without realities, names without ſubſtances, forms without power? inſomuch as we may call them *Chriſtians without Chriſt*, *Believers without faith*; They pray, and do not pray; they hear, and do not hear. Though (I ſay) this were enough to bid thoſe who would know what a dead religion is, to go to our publick Aſſemblies, to our Family-duties, and behold the general deportment of moſt men. Yet to ſet this the more powerfully upon you, I ſhall give you ſome plain evidences of it.

Signs of a Religion, and of duties without life.

I. Thoſe duties that are from forced outward motives are dead.

And firſt, *Thoſe duties never come from any life of grace within, that are upon feigned and forced outward motives*, when nothing within, but many outward conſiderations do move a

man. There is nothing more ordinary then this, and yet nothing is a surer sign of death. Thus the people that followed *Christ because of the loaves*. *Judas* that was Christs Disciple, because of the *Purse*. *Jehu* that did the great works God commanded, because of temporal advantages, these had a name only, no life, because the principle of motion was without: There are many things that by art and power we make to move as wheels or bowls, yet this is not a motion of life, because the principle is without, and the Philosopher defineth nature to be the principle of motion within, and of it self; then therefore thy duties are duties of life, when they are upon genuine and unfeigned motives, when the love of God, the excellency of Christ make thee move and be active for God, then thou doest shine with thy own light, not with a borrowed light; of all things life cannot be painted; the Painter can resemble the body, and all the parts thereof in a most excellent manner, but when he cometh to the life of a thing, there he is lost; So thou maiest with great resemblance and applause, pray, hear, and approach to the Ordinances, but when it cometh to the life of them, there thou canst not go any further: Do then the proper and essential qualities of grace move and work upon thee in thy duties? It is not custom, formality, education, applause or esteem in the world, but godlinesse for godlinesse sake, Christ for Christs sake, this is comfortable; but if they be accidental or forced considerations, then its no more life, then if you should take a dead mans arm, and by force move it up and down: Is it with thee in holy things, as with the devil and wicked men in evil things? The devil when he sinneth, it is from his own inclination, he is not tempted nor forced, if he were to choose, he would do thus; our Saviour doth fully expresse it, *John* 8.44. *When he speaketh a lie, he speaketh of his own*: Is it on the contrary with thee, when thou praiest, when thou heareſt, these are of thy own, outward things do not move thee meerly? So for wicked men *Rom.*8. they are said *to live in the flesh*, Why? because the sweetnesse and pleasures of the flesh do move them, if there were no others to tempt and allure them, yet they have enough of themselves

to

to be carried out to evil: So it is with the godly, though there were no outward encouragements to godlinesse, yet the meer lovelinesse of them, it would draw out their hearts: Oh then remember this is a great matter, when our religious duties are not from forced outward principles! *As he that is born of God*, is said, *not to sinne*, because it is not from a true and proper principle within him, his heart and nature being sanctified is otherwise inclined: So he that is in the state of sinne, he doth not pray or hear, because though he doth them outwardly, yet the frame and inclination of his soul is far otherwise.

2. When we are not united to Christ the fountain of life

Secondly, *Then is all our Religion and seeming graces dead, when we are not united to Christ the fountain of all life.* Whatsoever we do, not joyn'd to him must necessarily be dead. Hence doth the Scripture so often compare him, to a *Vine*, and to an *Head*, and all because as the members and branches separated from these cannot live, or bring forth any fruit, so neither can a man separated from Christ: So that this union with Christ, this ingraffing into the *fat Olive tree*, is first to be looked at, for till there be this vouchsafed, we are as so many dead or dry bones: Even as the Sunne is the fountain of all the heat and life in sublunary things, and if that were taken away, all things would be cold and dead: Thus it is here, Christ is the *Sunne of righteousnesse, he ariseth with healing in his wings*, Mal.4.2. Ephes.3.12. *He dwelleth in the heart by faith*; insomuch that *Paul* saith, *He no longer liveth, but Christ in him*, Gal.2. Do then all thy religious duties come from that powerful union with Christ? Thou doest not these duties solely of thy self, but Christ inables thee; not that Christ believeth or repenteth in thee, but his presence and power within enlivens thee to these things: So that before every duty make inquisition into this principle, Am I united to Christ? Doth heavenly vertue and power come from him into me?

3. Those duties only live that are accompanied with a

Thirdly, *Those duties do indeed live which are accompanied with a tenderness and heavenly sensiblenesse both of our spiritual wants, and the excellency of spiritual remedies.* Where no sense or feeling is, there cannot be any life ordinarily, and

tenderneſs and ſenſibleneſſe both of our wants and the remedy.

a Chriſtians ſenſibleneſſe diſcovers it ſelf in theſe two things:

I. *A real and hearty feeling of the Weight of ſinne, and all the terrible conſequents of it:* Even as the childe, as ſoon as ever it cometh into the world, begins with tears, becauſe of its indigency; ſo it is here, As ſoon as ever any ſpiritual life is infuſed into the heart, the firſt diſcoveries of it are by ſighs and groans, till it be a *Moſes* delivered from theſe waters, by the love of God pardoning ſinne. *Davids* Petitions are full of life, becauſe of the ſenſibleneſſe and affectionate tenderneſſe in him. Thus *Mary Magdalen* manifeſted the life of grace by thoſe ſtreams of tears that runne from her. Not that all tears argue the life of grace, no more then all water is ſweet. The water of the ſea is not, that of the clouds falling from heaven, is; The extremity of our miſeries and calamities may make us weep and cry in a very ſenſible manner, but this argueth only a natural life, not a ſpiritual life. If we are ſenſible of the evil of ſinne, of the wrath and diſpleaſure of God, and do tenderly mourn, becauſe God is thus offended, then he is a living ſpring within us, from whence theſe waters flow.

I.

II. In the next place alſo *There muſt be a ſenſibleneſſe of the remedy, hungring and thirſting after Chriſt, as new born babes deſiring this milk*, 1 Pet. 2. 2. Thus and thus only are our duties and graces living, when they come from ſuch tender apprehenſions and ſenſibleneſſe with it, and one duty performed from ſuch a principle, is worth ten thouſands babled over without any ſpiritual motion and feeling at all.

II.

4. Then is our Religion, and holy duties flowing from life, when the Spirit of God doth move and work in us.

Fourthly, *Then is our Religion and our holy duties flowing from life, when the Spirit of God doth move and work in us, and upon us:* For to pray or hear in our own ſtrength and abilities, though never ſo excellent, is as inſufficient, as *Samſon*, when his hair is cut off. *No man can ſay, that Jeſus is Chriſt, but by the Spirit of God.* Hence *Act.* 2. *The Spirit of God in fire and mighty windes*, denoteth that it only makes the Miniſtery a lively Miniſtery, and hearing a lively hearing. Thus *Rom.* 8. The Spirit of God is that which *mortifieth ſin*, which *helps our infirmities in prayers*, and works thoſe *unutterable*

groans.

groans. Alas, all our duties are empty unleſſe Gods Spirit doth overſhadow the ſoul. As the Spirit of God in an extraordinary way did raiſe up and work upon the Prophets, making them above themſelves; ſo the Spirit of God in an ordinary way, doth ſanctifie and renew our natures, it filleth the ſoul with power, and enableth it by ſuch divine aſſiſtance, that the things which by nature could never be done, by grace are performed with great eaſe and delight. The ſame Greek word πνεῦμα is attributed both to a mans ſpirit or ſoul, and to the holy Spirit; now as that giveth ſuch motions and operations to the body, which of it ſelf it could never perform; ſo doth the Spirit of God to thoſe who partake of it. Hence *Stephen* and others when they performed any notable exploit of grace, it is ſaid, *They were filled with the holy Ghoſt.* This fire will preſently make the cold ice to melt. That which *Solomon* ſaid of hot ſinfull luſts, *Can a man take fire in his boſom, and his cloaths not be burnt?* is alſo true of this holy and divine fire. It cannot be in a mans heart, but the heavenly flames thereof will appear in our duties: Oh then pray that thou maieſt be *the Temple of the holy Ghoſt*, thy heart the Altar upon which all thy ſpiritual Sacrifices ſhall be offered, and love the fire, to make thee an whole burnt-offering. That as in the Jewiſh adminiſtration every *Sacrifice* was to be with *ſalt* and *fire*; ſo there may be ſuch a ſpiritual ſeaſoning of the whole man with a ready offering up of our ſelves to God, that as *Eliahs* body was carried up with a *whirlwinde*, and *a fiery chariot to heaven*; ſo our ſouls may be exalted in every duty.

Fifthly, *Then are our religious duties without life, when there is no ſetled, fixed or conſtant way in them*; For life is a ſure, ſtedfaſt, and even principle of motion, but when men are religious upon other grounds, they move as uncertainly as their earthly intereſts do. The *Iſraelites* were a dead people in this ſenſe, *In their afflictions they would ſeek God early, they would howl upon their beds*, for the loſſe of their *Corn* and their *Oyl*, but all this was not, becauſe God was provoked, and therefore the *Pſalmiſt* ſaith: *They quickly turned out of the good way, and their hearts were not ſtedfaſt within them.* Pſ. 78. 37.

5. Then are religious duties without life, when men are not fixed in the conſtant performance of them.

All this is for want of a living ſpring within thee: The Sunne and ſtars they are conſtant in their motions and operations, becauſe fixed by God, but blazing ſtarres and meteors they are wholly uncertain, becauſe of the various matter of which they are compounded. Conſtancy and immoveableneſſe in godly duties is a good evidence of life, *The hypocrite will not pray alwayes*; The ciſtern will not alwaies have water in it. The Land-flood will at laſt dry up. The herb that wants a root will quickly wither; and thus it is here, where there are not living ſprings of grace within, you ſhall ſee the outward ſtreams dry up; ſometimes Family-duties, and then no Family-duties; ſometimes private praier, and then none again. Theſe uneven and uncertain motions argue all thy Religion is not *per ſe* but *per accidens*, as we ſay. Thou praieſt and ſeekeſt God, as a man that unexpectedly findes a treaſure, or as *Balaams* Aſſe ſpake upon an extraordinary oppreſſion, which made her ſay, Did I ever ſo before? So thou under ſome extraordinary calamities or occaſions, Wilt thou call to pray, have thy family pray, but didſt thou ſo ever before? Or is this thy conſtant and ſtedfaſt courſe, as the Sunne every day rejoyceth like a Giant to run its race?

6. And when they keep a man in the ſame poſture he was in many yearsago

Sixthly, *Duties and Religion from a life within, are ſuch as keep a man in the ſame poſture he was in many years ago.* His minde is more enlightned, his heart is no more ſanctified, his graces have not attained to one cubit higher then they were before, and I know no particular a ſurer evidence of a name, or form without life and power, then this. There is no encreaſe or growth, no hungrings and deſires after an higher ſtature in Chriſt, but as the pictures in the houſe are alwaies of the ſame length and breadth they were; ſo are theſe: But growth in grace, the Scripture doth often command; and for this end is the Miniſtry as well as for converſion, *Epheſ.* 4. 12. And for this end are thoſe afflictions God laieth upon us. *Every branch is purged, that it may bring forth more fruit,* John 15. And we ſee the Apoſtle *Heb.* 6. terribly reproving thoſe believers, that ſtill ſtaid in their *firſt principles*, and were not carried after perfection: Therefore caſt up thy accounts, ſee how all thy duties further thee, and make thee

increaſe

increaſe in holineſſe: Doeſt thou not pray and pray, hear and hear, come to Church an hundred times, yet art as earthly, proud, ſenſual, as dull and negligent in holy things as ever? Oh, if there were life within *Thy five would gain ten*, thou wouldſt ſay with *Jacob, I came over Jordan with a ſtaff, and now I am made two bands*, Gen.32.10. I began poor, but God hath made me rich!

Seventhly, *When duties come not from life within, there is no fervency, no zeal, but meer lukewarmneſſe.* And indeed in our common expreſſion we call zeal and fervency life. That Sermon is a dead Sermon which is lukewarm, and is not both burning and ſhining; ſo is all that Religion and all that profeſſion very dead, which is cold, formal, lukewarm. Hence *Rom.12. Be fervent in Spirit ſerving the Lord*, boiling over, as the pot doth with an hot fire under it. The Church of *Laodicea* was a dead Church as well as this of *Sardis*, and it appeared by her *lukewarmneſſe*. As this temper is very often, men pray as if they had no minde to it; they hear as if they did not much regard it; ſo it is very loathſome and abominable to God, it is a temper he cannot abide, when life goeth out of the body, then it groweth ſtark cold, and thus where the life of grace is not, the heat and all the duties of Religion are altogether cold, no zeal, no joy, no vigor of ſoul in the diſcharge of them. Awake then thou that ſleepeſt, pray that God mry give thee light and life, tremble at thy coldneſſe, dulneſſe. Oh think, Did the godly that lived to God ſhew no more affection and zeal to God then I do?

7. And then there is no fervency and zeal, but lukewarmneſſe in duties.

Eigthly, *Then are our duties without life, when they are empty and not filled up as they ought to be.* This Chriſt doth inſtance in, as the main argument to prove ſhe was dead, *I have not found thy works πεπληρωμένα filled up*; there was much emptineſſe and defectiveneſſe in them: Now the emptineſſe of Religion ariſeth many waies; There may be a defect in the *principle*, when we do it not from ſupernatural grace within, but from humane ſtrength and power, this emptineſſe muſt be filled up. Again, there is defectiveneſſe *in the end*, when what we do, is not for God in reference to him, but wholly to our ſelves, *Iſrael is an empty vine, bringing forth fruit to himſelf.*

8. Alſo when our duties are empty and not filled up.

himself, Hos.10.1. This must be filled up, so there may be defectiveness, because of worldly and *earthly distractions*. Thus the heart is like a vessel full of holes, there are many empty cranies, these must be filled up. Thus it is an exact thing to perform any holy duty, deficiencies and emptiness may arise many waies, and therefore it behoveth us to fill up these with all grace and holiness. A remarkable character God giveth *Caleb*, Numb.14.24. *That he followed him fully*, there was no emptiness, or void places in his heart.

9. When there is no life of grace there duties are easily done.

Ninthly, *Where there is no life of grace, there Religion and all duties are easily done.* There is no opposition without from Satan to hinder thee; nor any contrariety from within, but where the life of grace is, there is alwaies a combate and conflict, as *Rom.7. & Gal.5. The Spirit is willing, but the flesh is weak.* The traveller that is poor feareth not, nor is molested with thieves. The Pirate marketh that Ship which is fraughted with gold. The devil lets thee pray, and hear, and never troubleth thee all the while thou art under his power, all the while there is nothing but flesh in thy performances, here is no opposition, but when once thou goest about these duties in a spiritual heavenly manner, then as Christ was sought for as soon as ever he was born by his enemies, so are those beginnings and initials of grace opposed and conflicted with the remainder of corruption; Insomuch that the godly cry out, *Who is sufficient* to pray, to hear? They mourn under their daily sins, under their iniquities in holy things, being farre more troubled for not praying so fully and spiritually, then the wicked are for not praying at all. These things are so plain and undeniable, that it may put you all upon examination of your Religion, of your piety and devout duties, whether from a principle of heavenly life within or no. And as *Socrates* said he had done enough, if he could but provoke his Disciples to be desirous to learn: so if these things do but thus farre inflame you, as to say, Oh Lord, if I be yet in a dead empty way, If my duties and performances do come short of grace and glory, I heartily desire to have a better way; The Lord open my eyes to see it, and give me an heart to imbrace it.

If

If thus farre (I ſay) the Word preached may prevail, here is a good foundation laid; And therefore let the Uſe be, to commune with your own hearts; Though we are not to queſtion the principles of Arts, and to doubt of them, yet there are many practical principles that all lay down about their piety and ſalvation, That its great wiſdom to doubt and queſtion about them; as in this particular, thou comeſt to Church, thou praieſt, thou heareſt, and accounts this a Religion, a piety that will ſave thee, not at all diving and ſearching deeper; but from what root do theſe ſprin? What is that which giveth nouriſhment to all theſe things? With what life and zeal are theſe things performed? Oh it may make many a hearer to tremble at his emptineſſe and formality herein! Never therefore crie out of this thing or that, my company, my worldly imploiment, my earthly buſineſſes, theſe dead me, for thy dead heart within, makes all without dead. Now the means to obtain this ſpiritual life, is

1. Diligently and ſtudiouſly to depend upon the preaching of the Word, for that is the word of life, we are begotten anew by it. He that deſpiſeth or neglecteth the Miniſtery is a murderer of his own ſoul. God hath appointed this fooliſh and contemptible way to make dead men come out of the grave of ſin, and live before him.

2. Apply thy ſelf to Chriſt, who is the bread of life, yea who is the reſurrection and the life. He that did ſo eaſily raiſe the corporally dead, can as eaſily thoſe that are ſpiritually. If the touching of his garment could prevail ſo much, how much more applying him by faith?

Laſtly, Be much with thoſe that have life and are lively, 1 *Pet.*1.5. *Lively ſtones* believers are called, as live coals put together, make the dead coals alſo to live. Thus it is here, Be much with thoſe that have a ſpiritual life, they will make thee ſpiritual; their heat will beget heat in thee.

SERM. XXXVII.

The Leaven of Hypocriſie.

LUKE 12. 1.

Beware ye of the leaven of the Phariſees, which is hypocriſie.

WE have at large diſcovered *the vanity and inſufficiency of a titular and nominall Religion, without any ſubſtance and reality.* And that this whole way of counterfeit or unſound grace may be laid before your eyes, I ſhall at this time lay the axe to the root of the tree, diſcover *the bottom of all unſoundneſſe*, by treating on *hypocriſie in Religion*, which is here forbidden by our Saviour.

In the words we ſee Chriſt himſelf induſtriouſly prohibiting his Diſciples from one ſinne above all others, giving a very forcible reaſon againſt it.

For the diviſion of the words, conſider, 1. The circumſtance of time expreſſed, *In the mean time*, ἐν οἷς, *inter quæ*, while theſe things were in acting, *viz.* Our Saviours plain and bold Sermon to the Phariſees, Scribes and Lawyers, araigning them for their hypocriſie, which did ſo inrage them, that they craftily lay wait for his life, provoking him to ſpeak of many things, that they might have wherewith to accuſe him: Thus they act hypocriſie, even at that very time they are reproved for it: Upon this our Saviour beginneth the more terribly to deterre from this ſinne.

2. You have the occaſion of this diſcourſe, which was a great *number of people gathered together*, an innumerable multitude,

titude, μυριάδες, ſo that they trod one upon another: This the fitteſt ſubject to be preached upon, if the whole world were auditors, is to take heed of hypocriſie.

3. You have the more immediate and direct ſubject, he ſpeaks to *his Diſciples:* He began to ſay to them: Thus you ſee not only Phariſees and Scribes profeſſed hypocrites are reproved, but even the Diſciples of Chriſt in the higheſt forme; they are to look this worm breeds not in their beſt flowers, that they ſwallow not poiſon mingled with ſweet wine.

4. There is the ſinne forbidden expreſſed, 1. Plainly, *hypocriſie*, of which more hereafter. 2. Metaphorically, *leaven*, *Beware of the leaven of the Phariſees:* Hypocriſie is here compared to leaven, that as leaven hath two main properties, *acorem & tumorem*, a *ſowring* and a *ſwelling* quality, thus hath hypocriſie.

5. Here is the circumſpect and induſtrious manner of prohibition of it, *Beware ye*, as of that which is very dangerous, and yet by which we may eaſily be ſeduced; Its a ſin, though very peſtilentiall and deſtructive, yet very unperceivable: And then πρῶτον, firſt of all, or above all other things, beware of this. Hence *Matth.* 16.6. where is the ſame admonition preſſed; our Saviour addeth two words, *Take heed*, and *Beware*, look with both your eyes, as we ſay; when prophaneneſſe cannot, take heed hypocriſie doth not damn you.

6 Here is the kinde of hypocriſie forbidden, and that is, of the *Phariſees*, thoſe who were moſt renowned and exalted by all, Chriſt who knew their hearts, chargeth them with this; now it was deformed and very abominable in them, as appeareth by their oſtentation, in prayer, alms and faſting: Thus as the *Lacedomians*, to make their children abhorre drunkenneſſe, would preſent before their eyes, their ſervants drunk, that ſo in them they might ſee what a loathſome bruitiſh thing it was, which was likely to work more upon them, then many longer exhortations to ſobriety: So our Saviour repreſenting to his Diſciples the affected and proud vainglorious way of the Phariſees, in all their duties, would hereby make them the more in love with humility and meekneſs.

Lastly, Here is the efficacious argument against hypocrisie, *For there is nothing covered that shall not be revealed*, &c. This our Saviour spake once or twice upon divers occasions, as being a truth full of life and power. Now the question is, *What is that hypocrisie, which is here forbidden?* for *Matth.*16. the Apostle doth expressely interpret it of the doctrine of the Pharisees, and here it seemeth to be of their heart-hypocrisie, and not doctrinall. To open this consider, That the word *leaven* is used in the Scripture sometimes in a good sense, and sometimes in an evil; in a good sense, so *Matth.*13.33. The Word of God preached is compared to leaven hid in the meal; that as leaven little in quantity, yet is great in efficacy, and so makes the whole lump to taste of it, when it hath diffused its virtue: Thus the Word of God, though mean and contemptible, yet is of great life and vigor, able to put a new relish and savour upon the whole man, yea upon an whole Family, an whole Town, an whole Nation. But in the second place, it is more frequently used in an ill sense, and then it is applyed either to errors and false doctrines, for they are an hypocrisie, pretending to be of God, and having the colour of divine truths. Thus *Matth.* 16.11. *Gal.* 5.9. Errors are like leaven, as well as truths, they quickly infect people, and their contagion runneth over a Nation immediatly. And sometimes this is applied to *sinne and wickednesse*, as 1 *Cor.*5. 7. where either sin in the heart, or a wicked person suffered in the Church of *Corinth*, and not cast out, is called the *old leaven*; and the Apostle doth plainly call it, *the unleavened bread of sincerity*: So that leaven was a sign of hypocrisie. Now as God did universally prohibit all leaven, it was never to be used in any sacrifice; so hereby God would teach us, that all duties not performed in the truth and sincerity of grace, were altogether abhorred by him, and we are to be as carefull that we throw that out of our hearts, before we go about any duty; as the *Israelites* were to cleanse their houses from leaven, before they did eat the Passeover. We therefore take the leaven, the hypocrisie here forbidden, in both the senses, both doctrinall and practicall: for *Matth.*6. we there see our Saviour prohibts all practicall hypocrisie, in

praying

praying, fasting and almsgiving, and still he saith, *Be not as the Pharisees.* Thus *Mark* 8. 15. he bids his hearers, *Beware of the leven of Herod,* which was practical, for Christ called him a *Fox,* and he pretended to be for the Jewish Religion, when he only aimed at temporal greatnesse.

First, *That hypocrisie is a spiritual leven, souring and imbittering all our Religion.* God would have no leven in any Sacrifice, because it was of a bitter, puffing and inflating nature, called therefore in the Greek ζυμὴ a ζέω, as *fermentum a ferveo,* and this also was the reason why God forbad honey also in every Sacrifice, because it was ζυμώτικον inflating, and putting only salt was commanded to be used in every Sacrifice, because it did preserve from putrefaction. *Observ.*

To handle this, let us consider,

1. What is in the metaphor or similitude. And
2. What is simply and plainly implied in it. And

First, *Hypocrisie may be compared to leven, because of its puffing and inflating the whole lump.* This is so proper to leven, that the Latins to expresse a man swelling with anger and discontent say, *Totus in fermento est;* and *David* in some Psalms, when he saith, *His heart was troubled and grieved within him,* in the Hebrew it is, it was levened within him: and thus doth all hypocrisie, it puffeth up and makes the heart swell through vain-glory, pride and self-righteousnesse, *Mat.* 6. Our Saviour taxeth the Pharisees for this thing, *They did all things to be seen of men;* so that no proud woman did more endeavour to set out her beauty, and to make it visible to others, then they did their religion in fasting and almsgiving: and this you may see to be the constant disease of all the Pharisees, they justified themselves, *They were not as other men,* and therefore our Saviour told them, *They could never love him,* so as *Mary Magdalen* did, because they could not think themselves such sinners, and therefore that more was forgiven them then to others, yea the whole Nation of the Jews laboured under this disease: as appeareth by the several complaints of the Prophets, and hence it is that none are at such an enmity and contrariety to Christ and his grace, as these learned men. *Paul* in his Epistle to the *Galatians,* and other

Why hypocrisie is compared to leaven. 1.

places doth ſeverely and profeſſedly diſpute againſt thoſe that truſted in the works of the Law, that thought to be juſtified, or to have life by them; and all ſuch they were hypocrites in this ſenſe: They were puffed up with a ſelf-fulneſs and a ſelf-righteouſneſſe, ſo that they found no inward neceſſity of Chriſts grace. Take heed then of this tumour, this tympany within, *Quod tumet videtur magnum, ſed non eſt ſanum.* This may ſooner damn then open and groſſe prophaneneſſe. All diſeaſes come with a fulneſſe of humours, and the great deſperate diſeaſe of the ſoul cometh by a ſelf-love. This hypocriſie is leven in thee.

2. Secondly, *Its compared to leven, becauſe it doth ſour and make bitter all the duties we do.* They are unpleaſing and diſtaſtfull to God. They are wilde grapes, for it cannot be otherwiſe then thus abominable to God, becauſe hypocriſie makes a man do duties upon other motives then to pleaſe him. They that did pray and faſt to be ſeen of men, regarded the applauſe of man more then Gods love: Now this muſt be needs a ſinne highly provoking God, when we take thoſe gifts and duties which God enables us unto, and would thereby commend our ſelves to men; As if a woman ſhould take the rich gifts her husband out of love giveth her, and make her ſelf pleaſing thereby to another man, how will the jealouſie of an husband rage at this? So it is with thee, God enableth thee to pray, to preach, to faſt, to give alms, and thou by theſe things are lifted up; Its becauſe of men and not of God that thou art diligent herein: *Yet it is very hard to perform publick religious duties, eſpecially which are much admired in the world, and not to loſe all the comfort of them by vain-glory*; yea though a man did at firſt ſet himſelf to ſuch duties upon true and genuine grounds, yet in the progreſſe of the duty, ſome carnal and ſelf-reſpects are apt to obtrude themſelves. Therefore *Gregory* did well compare this hypocriſie, whereby we look to vain-glory, or any humane reſpects to a ſubtil and coſening thief, who joyning himſelf to a traveller upon the way, at firſt makes as if he were to go the ſame with him, but then afterwards, when the innocent traveller is moſt ſecure then he ſetteth upon him, and robs him.

Thus

Thus doth hypocriſie, thus doth vain-glory, earthly reſpects, at firſt they make as if they went the ſame way with grace, as if they and godlineſſe were all one, as if all were done for God, but in the progreſſe this hypocriſie diſcovers it ſelf, or in the later end. As men ſometimes beginne to eat or drink from meer neceſſity, from meer hunger and thirſt, but then gluttony and drunkenneſſe doth afterwards creep in. Now all the while hypocriſie is thus imbittering and ſouring every thing we do, God muſt needs loath us, *This is not to me*, ſaith God, *This is not for me*, thy heart is ſtolen away from God. As *Abſoloms* great ſinne was to ſteal the hearts of the people from *David*. Hypocriſie is a great ſinne and a greater thief, it ſteals thy heart from God and ſets it upon the creature. Whoſoever ſeeketh to be praiſed *per id quod tuum donum eſt, fur & latro eſt*, ſaid *Auguſtine*, *By that (Lord) which is thy gift, he is a thief and robber:* How then can they but provoke God inſtead of pleaſing him?

Thirdly, *Hypocriſie is leven, becauſe as that corrupts and alters the true and proper nature of the lump, where it mingleth its vertue: ſo doth hypocriſie, it wholly alters and changeth all thy duties, and even all thy religion.* That which in its nature was to be for God, only to relate to him, thou turneſt to unworthy and earthly reſpects, that which would have been gold, hypocriſie makes droſſe; That which would have been wine, hypocriſie makes water. *Simon Magus* becauſe of his hypocriſie was in a ſtate of gall and bitterneſſe, he deſired the gifts of the holy Ghoſt, that he might appear ſome great one: So that now thy piety is not piety, thy religion is not religion, but doubled and trebled iniquity: Oh how ſhould this make us tremble at a falſe and guilefull heart! This turneth all thy ſweet waters that would refreſh thee into bloud, as the *Egyptian* plague was. As they gave Chriſt vinegar to drink inſtead of comforting wine; ſo doth hypocriſie inſtead of comfort from thy duties, from thy graces, it will repreſent nothing but terrour and horrour to thee: Oh tell me not what I have done, for all was in hypocriſie and inſincerity, ſo that there is ſuch a ſpiritual curſe by hypocriſie upon all thy religious waies, as the Prophet *Haggai* ſpeaks of the Jews

3.

temporal

temporal mercies, *Hag.* 1.6. *Ye have ſown much and bring in little, ye eat but have not enough, ye drink but are not filled, ye cloathe, but there is no warmth.* Thus it is with thee, thou praieſt but haſt not the ſpiritual benefit of prayer, thou nameſt God and calleſt on him often, but thy ſoul is not filled with good things from him; certainly this ſhould much prevail upon all, *God delighteth in truth in the inward parts,* and to ſuch as are ſo, all duties and religion it ſelf is full of marrow and fatneſſe, but to the hypocrite every thing is a ſhadow and empty, his heart is like a veſſel full of holes, no true joy or ſolid peace poured into him can be retained. Fear therefore this hypocriſie that doth thus change and alter all thy religion, that makes a ſtarre a dunghill, a pearl into dirt, and thy religion to be nothing but meer impiety and wickedneſſe.

4. Fourthly, *Hypocriſie is leven, becauſe though little in quantity, yet it will quickly infect and aſſimilate a great lump into its own taſte:* For this end, the word of God is called leven, becauſe by its power it doth transform and change Towns and Cities, as at firſt propagation of the Goſpel; and thus hypocriſie alſo is leven, becauſe though but little, and creeping in at firſt, yet it will preſently infect the whole man. This leproſie on the forehead will quickly ſpread over the whole body: This cloud as big as an hand, will quickly darken the whole skie; You ſee it in *Jehu*, in *Judas*, by giving way to hypocriſie, How quickly did it diffuſe it ſelf through all they had? And when hypocriſie hath ſeiſed upon the whole man, then whatſoever it pretends for God, yet it can do nothing but referre all to it ſelf; ſo that whereas the firſt foundation in Chriſts Diſciple is ſelf-denial, the firſt ſtone in hypocriſies building is ſelf-ſeeking. Oh take heed then of ſwallowing down but a little of this poiſon! Inſincerity and hypocriſie will quickly make thee all over ſo; as a man that giveth way to lying, will quickly have truth quite eſtranged from his lips.

5. Fifthly, *Hypocriſie may well be compared to leven, becauſe as that doth ſecretly and inſenſibly diffuſe its vertue to every part.* So of all ſinnes hypocriſie is moſt ſubtil and latent; we are ſo

when

when we think the clean contrary, Who could have perſwaded that Phariſee, *Who thanked God he faſted and gave alms, and was not like that Publican*, that he was an hypocrite? who could have perſwaded *Paul* before his converſion, that all the zeal and religion he ſhewed, it was only hypocriſie? Indeed, I ſhall tell you of a twofold hypocriſie; A groſſe, and ſtudied one, when men do on purpoſe pretend Religion to act impiety, and this is a convinced hypocriſie: And ſecondly, There is a more ſubtil and cloſe one, when men do not things from holy and ſpiritual grounds, yet think they do ſo, and ſuch an one *Paul* was. The temporary believer, *The fooliſh Virgins* they were ſuch; Now this kinde of hypocriſie cleaveth to us, and ſecretly creepeth into all that we do: He muſt be much in praying, ſtudying and ſearching of his own heart, that would get this Serpent out of his bowels. This is like *the Arrow that killeth at noon-day*: Oh be afraid of this indiſcernable diſeaſe! Little worms will quickly eat out the heart of a ſtrong tree.

Thus you have heard what is implied in the metaphor. In the next place what is plainly without any figure intended. And

1. *Here we ſee the deſtructive nature of hypocriſie, it turneth Honey into gall, Wine into poiſon, Religion into Wickedneſſe.* The Phariſees ſhall be condemned for all their duties they truſted in, as well as all their oppoſition againſt Chriſt. This hypocriſie in the heart like an ill ſtomack, turneth the beſt food into a matter of diſeaſe. Why in *Iſa.* 1. had thoſe religious duties of the Jews ſuch loathing expreſſions uſed againſt them? Why doth the Lord ſeem to be as much againſt them, as againſt their prophane impieties? Only becauſe of their inſincerity and hypocriſie in heart and life. Faith is an excellent grace, becauſe it turneth ſtones into bread; a man may finde much comfort in hard afflictions, but hypocriſie turneth bread into ſtones; Thou canſt not have any profit, or comfort from thoſe things that are infected by this ſinne.

2. *The dangerouſneſſe of this ſinne is intended alſo, becauſe it is ſo ſubtil and latent.* Theſe wormes breed in the gourd,

and conſume it of a ſudden ; other ſinnes come like a roaring Lion, this like a glittering ſliding Serpent; Therefore you heard our Saviour bids before all things *Beware* of this; when the Devil hath no hope to undo thee by prophaneneſſe, he will endeavour it by hypocriſie. The more latent and creeping this diſeaſe is in thee, do thou the more pray and ſtrive againſt it. Not that the diſcovering of hypocriſie, if we do bewail it, ſhould make us judge our ſelves hypocrites, as the godly are apt to bear falſe witneſſe againſt themſelves: No, *Non nocet ſenſus, ubi deeſt conſenſus*, the ſenſe and feeling of hypocriſie with grieving and ſtriving againſt it will never hurt, if we do not allow our ſelves in it, and give way to it. This ſhould not deject the godly, but awaken them and ſtirre them up. In conflict with other ſinnes, I can ſee my enemy, I can behold and obſerve his turnings, but this ſin gets within me whether I will or no.

3. *The power and efficacy of it*, for it ſeizeth on the heart, it ſurprizeth the ſtrongeſt Fort there ; and then the devil will let thee pray, hear, do all rare and extraordinary duties, as long as this is in the heart, *With their lips they draw nigh to me, but their heart is farre from me.* God complained ſo of the hypocrites, yea the devil will then inſtigate and put thee on to duties ; for the more extraordinary in them, the more hypocriſie, and ſo the greater offence to God ; Leaven doth therefore ſo ſour and infect, becauſe it getteth in the midſt of the lump ; and thus it is here, inſincerity and hypocriſie ſokes into the inwards, and ſo by degrees it comes to poſſeſſe all.

Uſe of Exhortation. Be carefull to caſt out this leven from thy heart. As the Serpent caſts out its poiſon before it goes to drink, ſo do thou this infecting and poiſonous ſinne, before thou go to any duty. The Archer fixeth the eye upon the mark before he ſhoots, he ſhuts the left eye, that the ſight may be more intenſe; ſo do thou ſtedfaſtly faſten thy eye upon God, its for him, for his glory and honour that I do theſe things, and let the left eye of carnall reſpects be cloſed up ; Think not this ſinne is very rare and ſeldom to be found ; The whole Nation of the Jews was greatly guilty

this

this way once, and now all Christians in this respect are as much faulty: Should ye take away carnal and self-respects? Would you not remove the pillar upon which most duties doe lean? How few are there, who because of God, and wholly in reference to him, doe become his Disciples? How many are like *Simon* the *Cyrenian*, that was compelled to carry Christs Crosse, he did it not willingly? Of how few may it be said, *God who seeth thee in secret will reward thee openly?* Oh that you would remember, without Truth and Sincerity all thy Religion is become thy bane! All thy Duties, thy Alms, nay, if it were Martyrdome, is rejected and sent away without an eternall Reward; Consider that which followeth, *There is nothing hid which shall not be revealed.* God will one day make them transparent; every Atome in thee will be discovered, and thou that art now so confident, wilt one day neither please God, or thy self either.

SERM. XXXVIII.

Of ſuch Opinions that carry a man no further then Hypocriſie.

LUKE 12. 1.

Beware of the leven of the Phariſees, which is Hypocriſie.

WE have already diſcovered the Reaſons of this metaphorical expreſſion, Why *Hypocriſie* is compared to *Leven*. In the next place we informed you, That *Hypocriſie* doth comprehend both a *Doctrinal* and *Practical* ſenſe Doctrinal, all ſuch opinions, which make a man go no further then an hypocrite in holy duties; yea their proper and genuine effect, is to make their Diſciples hypocrites. Now although every falſe corrupt doctrine be in it ſelf formally hypocriſie, its pretended truth, it appeareth in truths colours, and dare not ſhew it ſelf in its own likeneſſe, yet I ſhall not conſider it under that notion, but rather *effectivè*, as our Saviour doth, as falſe doctrines do lead and direct one into hypocriſie, ſo that a man may all his life time be a profeſſed ſcholar to ſuch opinions, and yet never ſtep one foot further then an hypocrite; even as learned and judicious *Perkins* wrote, That a Papiſt as a Papiſt cannot go beyond a reprobate. Popiſh principles *quâ* Popiſh, carry us to no further an expreſſion of godlineſſe, then what even reprobates have, or may attain unto.

That

That there are such corrupt and false opinions in Religion, that carry the followers of them no farther then to hypocrisie. Those that sit at the feet of such Doctors, they never go but to the bottome of the mountain, they are not admitted with *Moses* to Gods presence; They never have more then the shell and do not eat the kernel. As they themselves are whited Sepulchres, such are their disciples; so great a matter is it to look what are the Theological principles that a man is brought up with. As truth is *Cibus animæ*, the food of the soul, and thereby its sanctified, so falshood is the poison of the soul, and many have such principles in Religion, that by them they are made fit fuell for hell: So that as it is of great consequence, what Nurses milk the childe sucks; no lesse is it what doctrinal principles in Religion thou art instructed in. We see many men living only in formality, and a meer carkass of Religion; they have a glorious form, and yet are nothing, and all becauſe corrupt doctrinal opinions put such an empty varnish upon them: Now as there is a twofold hypocrisie, Observ.

1. A grosse, affected and intended one; its his avowed principle to keep up simulation and dissimulation. And

2. A more secret and unknown one, so there are principles which are like oil to the flame, that breed and nourish such vermin within us. *Grosse hypocrisie* these corrupt opinions do maintain, What opinions carry no further then hypocrisie

First, *That held it lawfull to swear and forswear, and to communicate in any evil way, so as they retained that faith they thought true in their own heart*: For not only Atheistical Politicians have cried up that wicked maxim, *Juro perjuro mentem injuratam gero*, but even some heretical monsters in Divinity, such were the *Priscillianists* of old, that held a lie, though joined with perjury was no sin, which did so move *Austin*, that he wrote a book *De Mendacio*, to confute that wicked assertion, Now these *Priscillianists* by reason of such abominable opinions, that it was lawfull to lie and forswear, asserting that prophane speech, 1. The opinion of conforming to any way, so a man kept that faith he thinketh true in his heart.

Jura, perjura, secretum prodere noli,

They would never discover what Doctrines they held. Such

opinions then as these are must needs put men upon known and damnable hypocrisies, and that both towards God and towards men: Were not the devil the father of lies reigning in mens hearts, we would think it impossible that ever any men should be delivered up to such detestable assertions: But where any such deadly herbs as these shall reign in any mans heart, it must needs put a man upon all grosse hypocrisie: How is it such men do not tremble at the severe judgement inflicted upon *Ananias* and *Saphira* for lying in such hypocrisie unto the holy Ghost?

2. The Doctrine of the *Nicodemites.*

Secondly, There is another doctrinal opinion called the doctrine of the *Nicodemites, who think it lawfull for to communicate in unlawfull Worship, and to joyn in many superstitious usages, if so be they keep their judgements right, that such things do not at all avail us, or make us the more acceptable to God.* These were called *Nicodemites*, because as he came to Christ by night for fear of the Jews; so these out of meer fear to lose their outward estates, conform to such unlawful waies, which their own hearts condemned. As *Seneca* said of his own practice in the *Roman* worship, he did those religious things, *Non tanquam Diis grata, sed legibus justa*, meerly to obey the Laws of the Land, not that he thought those things were acceptable to God: It appeareth by some Tractates or Epistles of *Calvin*, that many were of such a minde, who thought they might continue in Popery, and frequent the Popish worship, so that they kept a true faith only in Christ for justification, and did look upon all those ceremonious waies, as meer unprofitable trash: Many (I say) out of an inordinate love to their worldly estates, wrote to *Calvin* about this Case of Conscience, but he said, they asked counsel of him, even as *Balaam* consulted with God, as if he would fain have known whether God would have cursed *Israel* or no, when his heart was set wholly to do it, whatsoever God said, though he was outwardly restrained. But such doctrins teach hypocrisie: we read of those *seven thousand in Eliahs time, that had not bowed their knee to Baal*, they would not outwardly dissemble any worship, not by the knee or mouth to kisse the Image; and the three worthies would

not

not outwardly worſhip the golden Image, though it was to ſave their lives. When *Julian* the Emperour cauſed his own Image to be put upon the Idols, that while the Chriſtians did give external obeiſance to that as a civil expreſſion of honour, they might thereby be thought to worſhip the Idol, they generally refuſed it, becauſe *as with the heart a man believeth, ſo with the mouth confeſſion muſt be made to ſalvation, Rom.* 10.

Thirdly, A third doctrine which teacheth profeſſed hypocriſie, is, *That Jeſuiticall equivocation and mental reſervation, which by the Jeſuites* (though oppoſed by ſome other Papiſts) *is maintained as a lawfull, yea as a prudent defence.* It is needleſſe to trouble you with their Aſſertions in this matter, and they do not only affirm this lawfull in humane and civil promiſes, but alſo in ſacred and inviolable oaths; certainly thoſe Diſciples who are committed to ſuch Doctors cannot be Chriſts ſheep, but the Devils Foxes. The Devil is compared to a Dragon, and all his inſtruments to a ſerpentine and viperous breed, not only for their poiſonous cruelty, but alſo their crafty ſubtilty. The Devil firſt uſed equivocations to *Eve*, telling her ſhe ſhould be like God, knowing good and evil, which was true, but in a farre other ſenſe, then ſhe intended. Let not then thoſe Doctors who teach this, hold themſelves of the Society of Jeſus, who ſaid he was truth it ſelf, and in *whoſe mouth there is no guile.* Thus the Phariſees they alſo were ſubtil in doctrinal opinions, about breaking of oaths, for which Chriſt doth expreſſely reprove them. Such Doctrines as theſe cannot but make men of vulpine diſpoſitions, and moſt artificial maſters in all kinde of jugling hypocriſies. 3. Equivocation.

I come in the next place to ſuch doctrinal opinions, as may make a man a *cloſe* and *latent hypocrite* in reſpect even of his own feeling, inſomuch that there are many tenets and poſitions, beyond which if a man in his practical Religion do not go, he can never ſurpaſſe an hypocrite. As

1. *That corrupt doctrine which denieth original ſin, and ſuch an univerſal pollution of the whole man,* as the Scripture teacheth, muſt needs make a man a meer outſide Chriſtian; That man. The denial of original ſin.

man can never go deep enough in his duties of humiliation and ſanctification, who is not perſwaded of ſuch an horrid defilement upon him. *Nicodemus* was a Maſter in *Iſrael*, a teacher of the Law, yet he underſtood not a ſincere, gracious working of any duty in his heart; and why? he did not ſee the neceſſity of Regeneration, he was ignorant, that being born of the fleſh, he was wholly fleſh. Alas, there is no man doth any more then pare the nails, or waſh the face in religion; he doth not change the vitals and the inwards, that is not affected with this natural pollution: What made *Paul* in that religious zeal he ſhewed, account himſelf to be ſome great body, when he was nothing but an empty ſhadow? was it not, *becauſe he did not know luſt to be ſin,* Rom. 7. He was alive till that knowledge enlightned him, as a man ſeeth not the Toads and Serpents in a dark Dungeon, till the Sunne ſhine into it. Would you therefore be true inſide and inward Chriſtians? go to the heart and root in every duty: Lay thy foundation even in this deep of thy ſpiritual vileneſſe; Say, Its not a leproſie of the skinne or forehead only, but of the very heart and vitals. Now this corrupt doctrine doth ſtill flie like that peſtilential arrow at noon-day, and in whoſe heart it doth ſoke in, it cannot but dry up all the hopes of true grace in ſuch, if alwaies perſiſted in.

That the Law of God requires nothing but external obedience.

A ſecond corrupt doctrine, which makes an hypocrite, is, *Concerning the Law of God, that it requireth nothing but external obedience; if ſo be that a man doth outwardly conform to it, he hath done all that is required.* This was a poiſonous doctrine among the Phariſees; Now as the fountain, if that be poiſoned, all that drink of it are indangered, ſo it was then, The Phariſees had poiſoned all the ſprings the people were to drink of, and by no principle more then this. Therefore our Saviour *Matth.* 5. was thought to preach great paradoxes, when he told them of an *heart-adultery*, of an *heart-murder, and unleſſe their righteouſneſſe exceeded that of the Scribes and Phariſees, they could never enter into the Kingdom of Heaven.* If then people are perſwaded, that a meer civil deportment, and an outward abſtinence from ſinne, is all that God looketh at; that the skinne of the beaſt is enough for Sacrifice,

without

without the fleſh, this man cannot go beyond hypocriſie in any religious duty. In Popery, though they hold Gods Law commands the heart as well as the hand, *Yet all thoſe inſurrections and rebellious thonghts which are againſt Gods will, if not conſented to, they ſay are no ſins*, whereas *Paul*, Rom. 7. doth ſeveral times in that Chapter call them truly and properly ſinnes. Certainly ſuch doctrines as theſe make men but half Chriſtians, they bring down the exact and ſpiritual obligation of the Law to a very low degree. Thus godlineſſe is not ſo choice and excellent a frame of heart, as the Scripture repreſents it. In vain by this opinion did *Paul* cry out of himſelf as *miſerable*, for thoſe luſts and motions of ſinnes, to which he yet gave no conſent, but earneſtly withſtood them. Take heed then of ſuch a dangerous principle as this, to think thou haſt done thy duty, the Law is obeyed, when thou haſt performed the outward duties of them, thou ſanctifieſt the Sabbath in all the outward exerciſes; Thou honoureſt thy parents; Thou abſtaineſt from all groſſe ſins forbidden, and thereupon ſaieſt with the young man, *I have done all theſe*, Mat. 19. 20. and what want is? even many things are wanting to thee; not only the river or ſtream, but the fountain is to be cleanſed; Thou art but a painted Sepulchre all the while, ſuch rotten, noiſome luſts are within thee. It were impoſſible men could abide themſelves, and have ſo good an opinion of their waies, if they did look into the pure and perfect glaſſe of the Law, they would then with *Paul* cry out, the Law is ſpiritual, but I am carnal; This pleaſeth me, but doth it ſatisfie the Law, is it as holy and as perfect as the Law requireth?

Thirdly, *This Doctrine will make a man go no farther then an hypocrite, that maintaineth and advanceth free-will*, for this puts nature in the room of *ſanctifying grace*. This is a woodden member inſtead of a lively one; this puts water in ſtead of wine: All that men do in Religion, though never ſo glorious, *yet by the power of Nature only, makes but an humane faith, an humane repentance, an humane abſtinence from ſinne*; Whereas we ſee our Saviour preſſing to *Nicodemus* a doctrine he underſtood not, *John* 3. *That a man muſt be born again.* The doctrine of free-will.

There muſt be a ſupernatural being, and from thence are to flow ſupernatural operations. So that the doctrine of free-will doth not only deſtroy the grace of God without us, but the inherent grace within us, whereas *We are in Chriſt to bear fruit, and to Walk and live in the Spirit of God,* John 15. Rom. 8. Gal. 3. By this we come in our ſtrength, and go out in our own name: Now as the Painter cannot make a natural apple or plum, but the repreſentation onely, ſo neither can the ſtrength of man inable man to do thoſe things which are indeed holy and heavenly, only the outward appearance of it. He therefore that would be carried beyond hypocriſie, muſt acknowledge a neceſſity of regeneration, that a man muſt be made anew, that he muſt be *ingraffed into the Olive tree,* and when this perſon is thus changed, then his duties will be of a more noble and lively nature, and truly the want of this keepeth thouſands in a conſtant way of inſincerity and hypocriſie. They attend not to that neceſſary and noble work of regeneration; they dare not but pray, hear, faſt, *&c.* yet they never conſider whether theſe come from a ſanctified and renewed nature within or no. Do not then magnifie *Liberum arbitrium,* but *liberatum,* that which is made free by Chriſt, that which is ſet at liberty from thoſe ſnares of luſts it was intangled in, *Yea which Was dead, but is now made alive;* account nothing religiouſly done, which ariſeth not from ſuch a ſpring within; unleſſe thou art made a *good tree, thy fruit can never be good.* It may be all thy Religion hitherto hath been without ſuch a bottom, and then thou art to begin a new foundation.

The doctrine of merits.

Fourthly, *That doctrine will keep a man in hypocriſie, Which maintaineth meritorious and ſatisfactory compenſations to God.* He will never be humble, and attend to ſpiritual mortification of ſinne, eſpecially he will never advance the way of Chriſt and faith in him, that thus confideth in his own doings, and ſufferings. This hypocriſie you heard was leven, that doth greatly puff up with ſelf-righteouſneſſe, and ſelf-fulneſſe; now to hold meritorious and ſatisfactory works, this makes the ſwelling bigger, this takes off from Chriſt, and ſetteth a man more in himſelf, *Act.* 15. The heart is ſaid to be

purified

purified by faith, then pride and ſelf-confidence do debaſe and make it impure, you ſee all thoſe doctrines that mingle or joyn any thing to Chriſt are abominated by the Apoſtle, and this about merit and ſatisfaction, notwithſtanding all their ſubtill diſtinctions doth divide between man and Chriſt, he is his own Saviour in part: Now Chriſt will not admit of a copartner in the work of Redemption: There cannot be two Sunnes in the firmament; whatſoever is not of Chriſt, and in Chriſt cannot be accepted with God, neither are ſuch genuine duties; Therefore ſuch proud opinions as make us to give ſome recompence to God, muſt needs be chaffe in ſtead of wheat, and droſſe in ſtead of gold. Thus alſo when men live in groſſe and foul ſinnes, and yet think praying or receiving the Sacrament, though there be no real Reformation of the life is enough, this makes a man perſiſt in hypocriſie, how often were the Jews charged for this unfaithfull dealing? They would bring many Sacrifices, they kept the ſolemn faſts and Sabbaths, but yet they would not waſh them, or make them clean, and this diſcovered their hypocriſie. This is great though ordinary hypocriſie, to reſt upon duties, as making amends for our wickedneſſe, though there be no reformation of life.

Non-inſtituted wayes in Religion.

Fifthly, *To preſſe an extraordinary non-inſtituted way as a ſpecial matter of Religion, is very notorious to make a man an hypocrite.* The Phariſees commanded ſeveral acts of worſhip, which God never commanded, and by the daily exerciſe of theſe, how were they puffed up? And indeed this was a great part of the Phariſees leven, they had conſtant waſhings, they had many kinde of worſhips wherein they trained their Diſciples, and for theſe extraordinary things which others did not, they looked upon themſelves as the only religious men, 1 *Tim.* 4 2. The Apoſtle doth there ſpeak excellently to this purpoſe, for mentioning ſome falſe teachers, he ſaith, *They taught lies in hypocriſie*, and why hypocriſie? Becauſe thoſe commands they urged, not to marry, not to eat of ſuch meats, ſeemed to have extraordinary ſanctity in them, whereas indeed they did only puffe up with pride and inſincerity, and of this we have palpable inſtances in Popery, All their

ſeveral Monaſteries and Orders, and all thoſe ſtrict Rules they live by in their Orders, are but to make men hypocrites in Religion, its to attend upon outward Formalities, and to neglect true mortification in the inward man. They buſie themſelves in not eating, not drinking, not touching, not wearing, whereas even in thoſe differences of meat God had appointed the power of grace did not conſiſt, much leſſe in theſe vain inventions of men.

Sixthly, *Every doctrine that ſets up any thing beſide the Scripture, as the rule of faith and worſhip, muſt needs make a man an hypocrite*; for the word of God, that only is able to *make wiſe to ſalvation*, 1 Tim. 3. The teſtimonies of the Lord are upright, and they teach uprightneſſe, whoſoever walketh not by this rule, they cannot have any true peace on them, *Gal.* 6.16. Now there are many rules ſet up by men in ſtead of theſe, all which work not truth at the heart; Cuſtome and education they onely reach the outward man; and ſo the Laws of the Land they do outwardly reſtrain. If a man ſet up traditions, its but an humane worſhip, a fear and reverence taught by the doctrines of men, which God abhorreth, and ſo pretended revelations and raptures of the ſoul, thoſe leade men into hypocriſie, while they glory and boaſt in theſe things, and follow them; they forſake the Scripture which is only the true guide.

Uſe of Exhortation. If thou wouldſt go beyond hypocriſie in Religion, look to ſound doctrinal principles; You do not regard the Emperick that healeth the ſore, but the Phyſician that will remove the inward cauſes. Its not enough to be taught that thou muſt abſtain from groſſe impieties, but thou art to remove the cauſe, to go to the inward cure, ſound principles about godlineſſe and religion are a ſpecial means to make a true ſanctified man, there may be ſuch preaching, and thou mayeſt reade ſuch books as will never make thee go farther then a reprobate may do; ſo that you are in the firſt place to conſider, What principles am I trained up in? How have I been inſtructed, are they ſuch as direct me to the life and power of godlineſſe? May I not go in a meer road, and ſpeak like a Parrot in Religion, things I underſtand not,

and

and feel not the excellency of, and all because I have not sound principles to direct me? Alas, it may be many a man or woman, if they knew there were a better and a more powerfull way of Religion then they have, they would presently imploy themselves therein; but now they never knew, or heard of other, and therefore they take drosse for gold, poor souls! The Lord give such blinde eyes to see, and wise guides to direct them.

SERM. XXXIX.

The Properties of a grosse Hypocrite in matters of Religion.

LUKE 12. 1.

Beware ye of the leaven of the Pharisees, which is hypocrisie.

I Now come to the third Doctrine, which may be gathered from these words.

Hypocrisie you heard was taken either for corrupt doctrins that did teach it, or practised hypocrisie in religious duties; so that the sinne our Saviour would have even his Disciples, and that above all things *Beware*, is hypocrisie. The Greek word is acknowledged by all to be an allusion to those that do act in playes, that represent the persons of other men; a poor man acts the part of a rich man; a base man of a nobleman. Thus it is in the matters of Religion, when we have the form, and appear as if we did pray, did believe, did re-

pent, when we do nothing leſſe; ſo that its ſaid the word comes of κένεσθαι, to compare (as συγκρίνειν) and ὑπο is a diminutive particle, as if hypocriſie were nothing but a faint and empty compariſon to another thing. The hypocrites hope is as it were no hope. The hypocrites praier is a faint likeneſſe of a prayer, but not a praier indeed; and the Hebrew word חנף uſed *Job* 8. and in many other places, which ſignifieth an hypocrite, comes of a root that ſignifieth to die a thing with another colour then is natural, or to paint a thing over that the true colour may not appear, This is hypocriſie. Its a painting, its a dying of the whole man with another colour then what is proper and genuine. Thus you ſee the nature of hypocriſie lieth in a ſimulation and counterfeiting in matters of Religion, ſuch outward holineſſe which inwardly is not in the heart; and this you heard is either *latent* and *ſecret*, not known to him that is ſo, ſuch as *Paul*, who thought he was bound to do what he did againſt Chriſt; or elſe groſſe, affected and convinced, ſuch as the Phariſees generally were, ſuch an hypocrite is called *Job* 36. 13. *An hypocrite in heart*, tranſlated by ſome a mocker, a meer deluder, his own heart knoweth he makes but a ſhew and a pretence to the duties of Religion, his inward, hearty love and affection is not to it. Now becauſe this was the Phariſees hypocriſie, therefore I ſhall firſt treat of this groſſe, convinced hypocriſie: Only obſerve,

Obſerv. *That hypocriſie of all ſorts, is in the firſt and chiefeſt place to be avoided by all in matters of Religion.* Firſt of all, *Beware of this*, ſaid our Saviour to his Diſciples.

The properties of hypocriſie in religion.

I ſhall begin with *Phariſaical or induſtrious and affected hypocriſie*; and to handle this, I ſhall lay open the Properties of it, and then the Aggravations of it. Now we may finde out the Properties by obſerving the Phariſees, for they are the inſtance our Saviour mentioneth ſo often. As

1. The groſſe hypocrite may be carefull to do the outward duties in religion.

Firſt, *A groſſe hypocrite may be carefull to look to outward duties of Religion, which are ſeen and taken notice of by the world, but never attends to his heart, looks not to keep that pure and clean towards God.* Thus *Matth.*23.25,26,27,28.our Saviour doth admirably ſpeak of this to the Phariſees, *They made clean the*

outſide

outſide of the platter, they were whited Sepulchres, but within they were full of hypocriſie and iniquity. This then is a ſure note of hypocriſie, when a mans eye is onely upon his outward actions, he would not do any thing that men ſhould reproach or blame him for, to account him a wicked and ungodly man, but then for his heart, that is a noiſome dunghill, that is a pudled hole. There are proud, earthy, unclean, malicious thoughts and affections reſting within. Therefore our Saviours counſel to ſuch is, to begin with the heart, to cleanſe them, to purifie them; all outward waſhings without this are unprofitable; God he cals for the heart, *Prov.*4.23. and therefore let a man be never ſo glorious in his life, yet if he keep not a pure, heavenly, upright heart towards God, he is nothing worth. Do not then think your ſelves ſafe, becauſe men cannot blame you, they judge onely concerning outward appearance; Remember you have to do with a God, who knoweth and trieth your hearts, and therefore if all be not right and ſound there; better all the world knew thy falſhood then God; pray therefore, and hear, and profeſſe as unto God, as in his ſight, and having to do only with him.

2. He is full of oſtentation and vain-glory.

Secondly, *The groſſe hypocrite is full of oſtentation and vain-glory, he is not contented with Gods knowledge or approbation, but he is unquiet till others know what he doth.* He is very diligent and over-buſie, as he ſaid, *Non amo nimium diligentem*, like *Solomons* flatterer that riſeth betimes in the morning, and is more then ordinary in bleſſing, when yet inwardly he curſeth. Therefore the *Platoniſt* ſaid, the ſuperſtitious man was Gods flatterer, not his friend. Thus the Phariſees, how buſie and active in many voluntary worſhips of their own, as if this had been great piety and zeal, but Chriſt did not like this like this great diligence, *Who required theſe things at your hands?* eſpecially you may ſee their deſire of oſtentation to ſet out themſelves, *Matth.*6. In their alms they would blow a Trumpet, that is, they would have it known of all, and when they prayed, it ſhould be in the open places of the ſtreets; when they faſted they would diſfigure their faces. Thus hypocriſie made them as actors in the Stage, they did

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all things θεάσηναι to be gazed and looked upon, *Ambitio ſcenam deſiderat*, they would not have done ſuch things privately. As when *Diogenes* the Cynick in an open place ſtood naked, and imbracing an heap of ſnow in the cold, one asked him, if he would do ſo, and no body ſhould ſee him: But how contrary is this to our Saviours direction, who doth order all private religious duties to be ſo ſecretly performed, that the very left hand ſhall not know what the right doth? Search then into your ſelves, if you have Family-duties, if you perform any laudable thing, Are you not quiet till this be known? Would you have it come to the ears of ſuch that you reſpect, what you do in private in your families? Is not this hypocriſie? thou doeſt it not out of love to God.

3. He will conſtantly & boldly approach to God in holy duties, and yet live in any ſin.

Thirdly, *Groſſe hypocriſie is a conſtant and bold approaching to God in holy duties, yet we love and live in our ſinnes, which are ſo hated by God.* This is notorious hypocriſie, to hear, to pray, to come to Church, as if you were Gods people, and deſired to ſerve him, when thou liveſt in thy beaſtly and prophane courſes, that curſing and ſwearing tongue all the week long comes to praiſe or pray unto God on the Sabbath: Oh wretched hypocriſie! That body of thine polluted with uncleanneſſe and drunkenneſſe in the week-dayes, is on the Sabbath-day brought to worſhip God. Oh thou bold hypocrite! Is there no fear of God before thy eyes, that thou dareſt thus to mock God to his face, though he is not mocked? Therefore thou who art ſo apt to judge ſuch for hypocrites, who walk in a more ſtrict and ſelf-denying way then thou doeſt; look upon thy own waies. and thou wilt finde no hypocriſie like to thine. If you ſhould come into a mans preſence conſtantly, and profeſſe love and reſpect to him, and then in his abſence do all the acts of hatred and malice againſt him. Would not all the world call thee hypocrite? And is not this hypocriſie towards God as palpable? Thou praieſt, thou heareſt, thou profeſſeſt an outward reſpect to God, but all thy life is proclaimed hoſtility and enmity againſt him. As *Solomon* cals every wicked mad a *fool*; ſo in the Book of *Job*, every ungodly man is called an *Hypocrite*:

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No ſuch hypocrites as notorious wicked men, for they will call upon God, and outwardly ſeek to him, but in their lives deny him.

Fourthly, *Notorious hypocriſie is ſeen about a ſcrupulous tenderneſſe in things of leſſe conſequence, but in the matters of greater moment there they are careleſſe.* Not but that the true upright man is conſcientious of leſſe duties as well as great, and he avoideth little ſinnes as well as great, but yet he doth not with the hypocrite ſo attend to leſſer things, which are eaſie to be done, that he neglects the greater; our Saviour indeed ſaith true, He that is not faithful in little, will neither be, if more be committed to him; and he that is not godly in thoſe things the world judgeth minute and petty matters; neither will he be godly in greater duties, but yet it doth not follow on the other ſide, that every one who is diligent in leſſer things, is alſo for greater. The Phariſees were *careſull to tithe cummin*, Mat. 23.23. and other ſeeds; now our Saviour tels them, *theſe things they ſhould not leave undone*, but there were greater things of *righteouſneſſe and judgement which they omitted.* Thus when they were full of cruelty and bloudineſſe in putting Chriſt to death, yet they were ſcrupulous about entring into the *Judgement-hall*, John 18. leſt they ſhould be thereby unclean, and ſo unfit for the Paſſeover: Oh notorious hypocriſie! they are ſcrupulous about this, and not about ſhedding innocent bloud: Thus how zealous have ſome been about a Ceremony, or ſuch punctillio's, that Chriſt never required, yet are bold to commit all the groſſe and known ſinnes that Gods Law doth plainly forbid? Its hypocriſie to ſtick at ceremonial Sacrifices, and neglect moral duties; if the Phariſee had not waſhed his hands before meat, he would have thought himſelf unclean, but when he oppoſed and perſecuted Chriſt, who reproved them for their vain-glory and hypocriſie, that never affected them: yet do not abuſe this particular, as ſome of the world do, who if they ſee a man preciſe and ſtrict in ſuch things, as moſt of the world runne into, they ſay, it is his hypocriſie, it is his pride, it is to ſeem more holy then others; if he will not ſwear his petty oaths, if he will not conform himſelf unto

4. He is ſcrupulous in leſſer matters, but careleſſe in greater,

the faſhion of the world, then is he charged for an hypocrite: you will not do theſe things, but you will do worſe; but this is the foul ſlander of malicious men, no godly man dares commit a little ſinne or a great, he that dare not ſwear will not lie; he that dareth not prophane the Sabbath dareth not be unchaſte or unclean: No, ſincerity is of equal antipathy againſt all wickedneſſe; Therefore you muſt know that there is a *Scripture-ſtrictneſſe*, and a *ſuperſtitious ſtrictneſſe*; a ſuperſtitious ſtrictneſſe is, when a man placeth religion in the obſerving or not obſerving of ſuch things, as are not material. Thus *Rom.*1. ſome of the primitive Chriſtians made a great matter of not eating, others of eating: Now, ſaith the Apoſtle, *The kingdome of heaven is not meat and drink, but righteouſneſſe, and joy, and peace in the holy Ghoſt*, Rom.14. 17. Strictneſſe in ſuch things the Scripture doth not require, an affected piety about unſcriptural-commands, is an ape, not a man; its a ridiculous imitation of godlineſſe, not godlineſſe it ſelf: but then there is a Scripture-ſtrictneſſe, which lieth in ſelf-denial, in loving of Chriſt above all things, in mortifying our affections, in *non*-conformity to the faſhion of the world. This ſtrictneſſeand preciſeneſſe is neceſſary; No Camel can enter the eye of this needle, that is not willing the bunch of his back ſhould be made level. And it is this Scripture-ſtrictneſſe which prophane men judge hypocriſie, becauſe there are ſome that fear God, and look to the ſalvation of their ſouls, and will not runne into the ſame exceſſe of riot with them, therefore they judge it their proud ſingularity, whenas God knoweth the integrity of their heart, and it is becauſe the Scripture commands them, that they dare do no otherwiſe.

5. He will be for eaſy things, but will not meddle with what is againſt fleſh and bloud.

Fifthly, *Groſſe hypocriſie is for thoſe things that are eaſie, that are of eſteem and applauſe in the world, but then for ſuch things as are difficult to fleſh and bloud, or are accompanied with hatred and ſcorn, they will not meddle with them.* The Jews were very bountifull in their Sacrifices and outward worſhip, but then for to mortifie ſin, or to crucifie any luſt, that they could not come off to. Alas, to pray, to hear, to come to Church, and to do duties as moſt do them, is ſo eaſie a thing, that if

this

this were the way to heaven and no more; that Scripture could not be true, *Streight is the way that leadeth to heaven, and few enter therein,* Mat.7.14. Is it not easier to hear a hundred Sermons then to leave such swearing, or drunkennesse a man hath been accustomed unto? Outward duties in the meer external performance are very easie, if that were all nothing would be so easie as heaven, whereas the Scripture maketh nothing more difficult. The *Israelites* entring into *Canaan* upon such difficult termes, insomuch that but two or a few got into *Canaan* of those many that came out of *Ægypt*, doth typifie the small number of those that do indeed obtain heaven, in the midst of all their performances. Oh then know, to do things spiritually, is to climb up the mountain, to swim against the stream; Through groans and agonies thou must get to heaven; that which thou offerest to God must come from a broken contrite heart within, but hypocrisie is only for an easie, formal, customary way. Again, in Religion some things are accustomed with applause and esteem; other things with hatred and scorn: Now the hypocrite is only for the former work, as *Simon Magus*, who is called a *Childe of the devil, and full of deceit*, because they were wonderfull gifts of the holy Ghost, *Act.* 8.19. which were of great esteem and wonder in the world, therefore he desired them, he had not left his old pride, to be accounted some great one; but the upright man obeyeth Gods will, because it is his will, whether it be plausible or contemptible, that he attends not, but only this is Gods command, and its my duty to do it. As *Mathematicians* in their Science, they abstract from the matter; They consider onely the quantity and the dimensions of such a body, but whether it be of gold, or silver, or wood, they matter it not: Thus the godly and sincere man, he only attends to the command of God, but whether the matter be gold, or wood, be honour or reproach, that he regardeth not. Thus *Moses chose the reproaches of Christ above the pleasures of Ægypt*, Heb.11. The Prophets, What hard and contemptible service did they undertake, onely because it was Gods will? Oh then consider thy self! How art thou for the suffering and re-

proachfull things of Chriſt, as well as the glorious and admired?

6. When men will do ſome acts of piety to accompliſh ſome acts of wickedneſſe.

Sixthly, *That is notorious hypocriſie, when men do on purpoſe pretend ſome acts of piety, to accompliſh ſome groſſe acts of wickedneſſe.* This is an hypocrite in the higheſt place; the Phariſees were often thus, pretending love to God and his glory, the honour of *Abraham* and all the holy Prophets which were before, while they were acting the greateſt wickedneſſe to innocent men. Thus *Jezabel* proclaimed a faſt when ſhe took away *Naboths* life. Thus *Herod* pretended to worſhip Chriſt, when his deſire was to kill him: And *Judas*, what charity did he pretend to the poor, when he grudged at the box of ointment poured on our Saviour? *This he ſaid not that he cared for the poor, becauſe he was a thief*, ſaith the Text, *John* 12.6. Thus theſe hypocritical Phariſees appointed others to be like themſelves, *Luke* 20.20. They ſent forth ſpies that ſhould feign themſelves juſt men, that they might take hold of his words; ſo that this is an high degree of hypocriſie, when men do induſtriouſly pretend to ſome piety and religion, thereby to perform iniquity. *David* ſhewed too much of this four leven in *Uriahs* caſe, Oh ſaith he, *The battel fals alike to all*; be more carefull for the future, 2 *Sam.* 11.25. when yet he had ordered his death.

7. In times of danger he will diſert his religion.

Seventhly and laſtly, *Groſſe hypocriſie doth alwaies diſcover it ſelf in times of trial and dangers.* While its calm and fair weather, it will put to ſea, but let the ſtorms ariſe, and tempeſts blow, then it runneth back to the ſhore again. In times of the Churches proſperity there have been the greateſt hypocrites; even ſnakes will come out of their holes while the Sunne ſhineth. The *Samaritans* would be Jews when it was well with the Jews, *Matth.* 13. The temporary believer went on hopefully till the Sunne did ariſe and ſcorch him; *Will the hypocrite pray alway?* ſaid *Job*, Job 27. 10. and is therefore compared to the Bulruſh, as long as there is wet, miery nouriſhment, ſo long it will grow. Theſe Swallows will ſtay all the Summer. Hence adverſities in afflictions are called temptations, becauſe theſe will diſcover and manifeſt, what the root of a man is; and again on the other ſide, in times of

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sore judgements, and vnder grievous calamities, the hypocrite will confesse and complain of his sinnes, but let the rod be off his back, he will entertain his old *Dalilahs* again. Thus *Pharaoh*, thus *Ahab*, yea thus all the people of *Israel*, did lie to God, as the Scripture expression is of many of Christs enemies subdued by him: Do not then beleeve thy heart for what it saith and confesseth in some extremity. This hard stone hath only some dew upon it, because of a change approaching; This rock would never give water, but that it is stricken with a rod. Thus prosperity and adversity are two great discoveries of mens hypocrisie, whether he be truely built on the rock Christ, *Who is the same yesterday and for ever*; like the Salamander such an one can live in the fire, like the Adamant he cannot be melted, but stands like a strong mountain, whatsoever windes do blow.

Use 1. *Of Admonition and Caution.* Take heed of that prophane spirit, which some are delivered up unto, to think that all those who walk more strictly, and do more powerfully professe the love of Christ then they do, that they do it of hypocrisie, out of vain glory. This is to condemn the generation of the righteous. Christ and his Apostles they lived singularly to the world, they conformed not to it, and all the godly must be in the world like starres in a dark night, they are to have no communion with the works of darkenesse. Now the world gnasheth their teeth at this, and will take upon them Gods Tribunal, to judge of them, hypocrites: No thou art the grosser hypocrite, there is a beam in thy own eye, pull that out first: Doest not thou come, and hear, and sit as if thou didst belong to Gods people, yet what mean these crying sinnes thou committest, that cry louder then thy praiers? Pray to day, and curse and swear to morrow, lift up thy head to day, and look to the ground with it to morrow with drunkennesse? Who cannot but take notice of thy hypocrisie? And as for those that walk sincerely, they matter not thy judgement, they eye God, and look up to him, their heavenly Father seeth all their integrity which is in secret, and will one day owne them openly.

Use 2. Take heed of affectation and vain-glory, or self-respects in matters of religion. This will make thee and thy duties abominable to God: Never think to paint thy self so, but that God will behold thee in thy own colours; night and day are all one to him, I tell thee if thou hast laid up no other good things in religion, but what this thief hypocrisie stealeth away, great are the aggravations of thy sin, as in the next place is to be shewed.

SERM. XL.

Setting forth the great Aggravations of gross Hypocrisie, to deter men from that sinne.

LUKE 12. 1.

Beware of the leven of the Pharisees, which is Hypocrisie.

WE have discerned the *great Hypocrite* in his proper colours; Now let us consider the *Aggravations* that may deter us from taking this subtil crooked Serpent into our breast; and truly the Scripture hath pregnant considerations against it. As

The aggravations of hypocrisie.

1. It immediatly opposes the properties of the godly.

First, *It is a sinne that doth immediately and directly oppose the property of the godly.* They are described by the contrary; of a godly man we say, *Behold a true Israelite in whom is no guile*, John 1. of the hypocrite, *Behold a painted Sepulchre*

in

in whom is nothing but guile. The children of God are ſaid to be *upright, perfect, true, innocent, unblameable, ſimple and plain.* They are ſaid *to follow God with their full and whole heart.* Theſe are glorious properties, and for theſe things the godly are ſo full of worth, becauſe they are true jewels, they are no counterfeits, they have more ſubſtance and worth within them then without, as the deep waters make leſſe noiſe: but the hypocrite is a ſtraw, nothing but an empty ruſh, a meer ſhadow, an image of rotten duſt and mouldy, with a little gilt over it. So that nothing doth ſo directly and immediatly oppoſe godlineſſe, as hypocriſie, for that leads to down-right honeſty and plainneſſe, that makes a man have a ſingle heart, a ſingle eye, he is one and the ſame inwardly and outwardly; but hypocriſie that makes a man have divers hearts, an heart and an heart, as the Scripture cals it, that filleth with crooked, ſubtil waies; The people of God are as ſheep and doves, the hypocrites are foxes and ſerpents: Oh then know thy hypocriſie puts thee in a direct Antipathy to all godlineſſe, hell and heaven, black and white may be as ſoon agreed as theſe two; The great titles that are given to *Job* are, he was a *perfect and upright man,* Job 1.1. by this he was not only oppoſed to prophane, wicked men, but even to ſuch who ſeemed to draw nigh to God, but wanted a faithfull principle within. Conclude then, that nothing is done holily, or godlily by thee, which is not done in truth and uprightneſſe; whatſoever cometh not from this root, is hemlock or wormwood, is poiſon to thy ſoul, and bitterneſſe to God.

Secondly, *The puniſhment of hypocriſie, is one of the greateſt puniſhments,* when the Scripture would expreſſe an high degree of torment, it ſaith, ſuch *ſhall have their portion with the hypocrites,* Mat.24.51. he had ſpoken before in the Parable of ſuch ſervants, that pretended to do the Lords work, but indeed were guilty of pride and cruelty, therefore he ſaith, *They ſhall have the portion of hypocrites* hereafter, he ſhall cut them aſunder, διχοτομήσει, ſome ſay, but it ſeemeth to be too ſubtil, that as the hypocrite divided between God and the world, between God and his luſts, ſo now here, he hath an anſwerable puniſhment, God will divide him aſunder: Howſoever

2. The hypocrites puniſhment is the greateſt puniſhment.

Howſoever you ſee the hypocrites portion in hell, is made of the higheſt degree, if thou walkeſt in the waies of hypocriſie expect the terrible and accurſed fruit of it, even to have *weeping and gnaſhing of teeth. Job* 36.13. the hypocrite is ſaid *to heap up wrath, and he ſhall be found among the unclean*, or *Sodomites*. He may expect ſome terrible judgement to finde him out, as they had. Tremble at that time coming, when God will be no longer mocked, when thy diſguiſes ſhall be pulled off, and all that treaſure of wrath laid up for thee ſhall be poured on thy head; of all men living thou art in a moſt accurſed condition, though thou bleſſeſt thy ſelf in hypocriſie, and makeſt lies thy refuge.

3. His hope ſhall periſh.

Thirdly, *The temporal hope of the hypocrite which is his onely ſupport, and for which he tranſgreſſeth Gods commands, that ſhall periſh*, either he ſhall never catch that morſel he gapeth for, or if he do he ſhall not long keep it in his belly. The hypocrite declineth Gods way, becauſe he ſeeth ſome earthly and worldly advantages in another way, he cannot have God and fulfill ſuch luſts as do reign in him. Therefore to obtain his end, he prevaricateth with God: God complaineth of the Jews, that it was for their *wine and oyl* they addreſſed themſelves to him. The Phariſees were onely for their ambition and covetouſneſſe in all their pretended devotion; their *long prayers were to deſtroy widows houſes*. Every hypocrite is inordinately affected to ſome earthly thing or other, and for this he will part with God and his own ſoul; but now God either diſappoints them, they never get what they deſire, as *Job* 8.13. its compared to a *Spiders-web*, that doth with much pain even unbowel her ſelf, and when all is done, on a ſudden is ſwept down with the beſom, or elſe if he have the thing deſired, it proveth *gravel in the belly to him*, he pierceth him thorow and thorow. *Judas* for a little money plaid the hypocrite, but what good did this to him when he had it? Oh, he thought it a ſweet morſel, but no ſooner did he enjoy it, but he was filled with horrour, and throweth away that money to the Phariſees again, he dareth not keep it, he dareth not hold it, *I have ſinned in betraying the innocent blond.*

This

This judgement upon them, is at large described by *Job*, *Chap.* 8.13,14,15. compared therefore to the *bulrush* and *flag*, which quickly wither away, and hold no longer then there is water or mire to nourish them: Oh then what a fearfull confusion is this to the hypocrite! He that forsaketh Gods waies to obtain earthly advantages, either God crosseth him, so that he can never have his expectation, or else he hath his desire, as the *Israelites* had their quails, leanesse entred into their souls for all that.

Fourthly, *If the hypocrite finde any joy, or comfort in religious duties, its but a blaze, its a bubble, it cannot hold long, because it comes not from a lasting principle.* Its a land-floud only, *The joy of the hypocrite is for a moment*, Job 20. 5. what delight then hypocrites may finde in duties, in performances, its but a transient flash, a pleasing dream, this cannot endure, yea to a good heart, the consciousnesse of doing things in hypocrisie, depriveth them of all their peace and joy. They might have rejoyced in such performances, but that insincerity marred them all. This is a secret impostume, the *putrida tabes* that infects all; therefore the same word for *hypocrite* is also for *polluted*, Jer. 23.11. This insincerity takes away the live childe, and puts a dead in the room; It makes thee go bowed down, and troubled about thy religious duties: As its related of *Bernard*, who in a great concourse of people, where expectation was also great, made a very eloquent Sermon, and was much admired by all, but he went up and down perplexed; the next day he preached more profitably, but not to the satisfaction of his curious hearers, and so went without that former applause, but it was observed he walked farre more comfortably then before, though he had not so much praise, and being asked the reason of this deportment, he said, *Heri Bernardum, hodiè Jesum Christum*, Yesterday I preacht *Bernard*, I preacht my self, but to day Jesus Christ, and therefore from this later I have more comfort; so that hypocrisie takes away all true joy, and if it cause any its dead as soon as it begins to live.

4. His joy in religious duties is but a blaze.

Fifthly, *In times of calamities and publick or personal miseries, then the hypocrite is filled with great guilt, for then his painting*

5. In time of misery he is filled with guilt.

painting will hold no longer. Now he is fallen into the hands of a provoked God, God hath met him, God hath ſeiſed on him, and then horrour muſt ariſe every way. *Iſa.* 33. 14. *Fearfulneſſe hath ſurprized the hypocrite, who among us ſhall dwell in the devouring fire?* They conceive themſelves in hell preſently; horrour taketh hold on the hypocrite immediately, whereas the true upright man, as *Iob*, ſtands like an immoveable rock under all waves: Though God ſeemed to be angry, yet the conſcience of his integrity, that he did not ſerve God for corrupt ends, made him reſolve to *truſt in him, though he ſhould kill him.* Take heed then of this ſecret cloſe ſinne, it will betray thee, when darkneſſe ſhall fall upon thee: Oh the guilt! Oh the ſword in thy bowels it will be to thee! When death or any other affliction ſhall fall on thee; in what deſpair did it leave *Iudas*, when he cried out, *I have ſinned in betraying innocent bloud?* Oh the time is coming, when thou canſt daub, nor diſſemble any longer, but God will make thee appear to be judged in all thy naughtineſſe!

6. He hath his reward here.

Sixthly, *This is a great aggravation of this ſinne, that it makes a man have his reward here:* He did it for applauſe and vain-glory, and ſuch he ſhall have in judgement, God will do no more for them, *Matth.* 6. 2. our Saviour ſpeaking of the hypocrites, *Who did all things to be ſeen of men, Verily* (ſaith he) *they have their reward,* here is a great deal of terrour in this ſpeech, that vain-glory and earthly greatneſſe they do ſo breathe for, they have it, and this is all they ſhall have; As *Abraham* told *Dives, He had received the good things of this life,* Luke 16. 15. and that was all he muſt have to all eternity. As a father will give an ungracious childe ſome little legally, that thereby he may not make any claim to the inheritance: Oh then let the hypocrite be afraid, leſt God let him have his deſire! Thou doeſt all things to be ſeen, and thou ſhalt be ſeen and applauded, and that is all. As that unbelieving Lord, he could ſee the great plenty *Iſrael* had, but was trod to death that he could not eat of it. Well then might our Saviour ſay, *Woe be to you when all men ſpeak well of you*; for this may be all the portion thou ſhalt have: The

reward

Woe to hypocrites, and becauſe of this hypocriſie they ſhall receive greater condemnation.

SERM. XLI.

A Diſcovery of cloſe Hypocriſie, with the Cauſes *of it.*

LUKE 12. 1.

Beware ye of the leaven of the Phariſees, which is hypocriſie.

YOu have heard the *Nature and Danger of groſſe, convinced and affected Hypocriſie:* We now come to the more *Subtil and Latent*, which is like a moth in the garment, an undiſcerned impoſtume breeding in the heart of man, in this reſpect more incurable then the former, becauſe not ſo much or ſo eaſily diſcernable.

And the better to fathom this deep ſinne, I ſhall conſider The Perſons to whom this Caution is given, *To his Diſciples*, Scholars in the higheſt form, thoſe that were the firſt fruits of Chriſtianity, even theſe muſt take heed that this ſubtil ſinne creep not into them; They that were to leaven the whole world muſt beware of this leaven. From whence obſerve,

That the choiſeſt of Chriſtians ought diligently to take heed of hypocriſie in holy duties. *Matth.6.* You have our Saviour in the beginning of his Miniſtery, inſtructing his Diſciples in this as in a fundamental point, he knoweth not how to pray *Obſerv.*

pray or preach, not how to profeſſe Chriſt, that doth it not with unfeigned principles from within. Thus *Faith if it be not unfeigned, Love if it be not unfeigned,* is a meer ſhadow. To open this

Hypocriſie an imitation of grace.

Conſider firſt, *That this cloſe hypocriſie is an imperfect or languid imitation of true grace.* As all godlineſſe hath its real nature and power; ſo there are ſome imitations of this, that in a mans own eyes, and the judgement of others goeth for grace, but is not ſo. As there are counterfeit jewels which appear to be ſo, but are not ſo, only the skilful Artificer ſeeth the difference; Thus there is a *faith* like true *faith*, a *repentance* like true *repentance*; Thouſands deceive themſelves about them, only the Chriſtian, whoſe ſenſes are exerciſed to diſcern between good and evil, they finde a difference. That this is ſo appeareth 2 *Cor.* 6. 6. where you have a *love* unfeigned, and 1 *Pet.* 1. 22. So 1 *Tim.* 1. 5. and 2 *Tim.* 1. 5. there is πίστις ἀνυπόκριτος, a *faith* that is not hypocritical. Now we cannot ſay, that all thoſe who in Scripture are ſaid to believe and repent, and had not the nature of thoſe lively graces, that they did groſly diſſemble, only they came ſhort of the lively and real expreſſions of thoſe true graces, and if the Heathen would ſay, That he who hath not the moral Vertues, that even Reaſon dictates, is not a man but the picture of a man; much more may we ſay, He that hath not the inward nature of grace, hath only the picture of it, and no ſolidity at all. *Chryſoſtom* ſaid, the painting of tears is worſe then the painting of the face. The repreſentation or reſemblance of eminent graces, without the truth of them, is far more miſerable then to be accounted rich, and yet to be poor; To be eſteemed learned, and yet ignorant. Our Saviour hath many Parables to deſcribe ſuch almoſt-Chriſtians; Thy faith is almoſt faith, thy repentance almoſt a true repentance.

Now true grace may be feigned or hypocritically reſembled in theſe particulars:

1. *In the principles and originals of our actions,* when we pray, believe, or do any holy duty from humane principles, from the meer ſtrength of nature. This looks like divine and

ſupernatural

ſupernatural holineſſe, but it is not ſo, no more then the heavy earth is a glorious skie; *Nicodemus* before he was regenerated praied, faſted, did the external acts of the Law, but (alas) the ſtock and root was meer natural ſtrength, but when born again, he doth thoſe duties from a more divine and ſublime fountain; ſo great a matter is it from whence our duties and profeſſion doth flow, what need the promiſe of Gods Spirit renewing and ſanctifying? Why is love, faith, made the fruit of Gods Spirit, if we of our ſelves can do theſe things? Therefore the duties done by the ſame man before and after regeneration, they differ in kinde, as gold and lead; he doth not pray, he doth not hear as he did, for the principles are wholly changed. Now it is to be feared, that moſt mens duties and religion come from no higher a ground then humane ſtrength; They pray as men, they believe as men, becauſe ſo few partake of the Spirit of Chriſt: Oh then take heed that it be not ſaid, Thy faith, thy repentance is ſuch as comes by the will of man, and is revealed by fleſh and bloud!

Secondly, *True grace is imitated in the grounds and motives of it by hypocriſie*; And this is a reſemblance of the choiſe part of true grace; unfeigned godlineſs puts a man upon ſincere and pure motives, to do things as of God, becauſe of God, and in the preſence of God, as *Paul* ſaid, 2 *Cor.* 2. 17. Thus *David* repented, becauſe *he ſinned againſt God, againſt him only*; So the *Samaritans* no longer believed becauſe of the womans words, but becauſe of Chriſt himſelf, *Joh.* 4. Thus all Papiſts make that a theological grace, faith, hope and love, when there is a divine motive; when the divine authority of God makes me believe; when the power and promiſe of God makes me hope; when the excellency and goodneſſe of God makes me love, if I believe, hope, or love for ſecondary or humane reſpects only, then this is a baſtard and no true childe.

Thirdly, *Cloſe hypocriſie reſembles true grace in the end and aim of our actions.* A motive and the end differ as much as *ratio formalis ſub quâ*, and *finis*; when I love God, becauſe of his infinite goodneſſe and excellency, this is the motive, when my love is terminated upon him as the ultimate object,

and I referre all things else beloved to him, then he is the end of my love. Now (truly) the godly man hath in nothing more to watch against hypocrisie then his ends, to pray but to what end, to be diligent in all religious duties, but still to what end, that crowneth all; when God may say, *Ye did it to me,* as he complaineth on the contrary to the fasting Jews, *Did ye it to me, even to me, saith God?* How hardly do we shut out self-respects, self-glory, self-advantages? How do these earthy respects creep in like the *Ægyptian* frogs at our doors, at our windows, still croaking within us, constant and universal self-denial is a sure companion of *sincerity*, whereas the hypocrite seeth himself, knoweth himself, and looketh after himself in all things, and in this particular it is, that the godly do so often groan and mourn, lest they be found in the number of hypocrites. They cannot go about any thing for God, but still some self-consideration thrusts in it self; then they cry out, all is marred, I have lost the duty, the crown of glory is gone, it was not God or Christ I looked after, but my own glory and respect: Commune then with thy own heart, and shake off self, as an enemy to unfeigned grace.

Fourthly, *Hypocrisie resembleth grace in the quality of it.* True grace is fervent, zealous, joyous and gladsome; and thus also the hypocrite may be for a season. Thus the Jews rejoyced for a season in *John* Baptists Ministry, *John* 5.35. even *Herod* heard *John* gladly, *Mark* 6.20. Oh then when a man findes some joy, some zeal, some delight, who would not think now I have found that precious pearl of true grace? Now I know God will love me, but you see here may be false resemblances also; and the reason is, because they are but transient flashes, sudden blazes, they passe away as a lightning, they are not constant Sunne-beams, *Iob* 27.10. *The hypocrite will not delight himself in the Almighty*, there is not a constant, setled fountain of joy, and therefore he will not pray alwaies.

Lastly, *Hypocrisie may imitate grace in duration of time:* It may hold its colour a long while. The Tree may flourish with leaves a great season, even till there come violent oppo-

sitions

sitions and assaults, even till it be thrown into the fire, and then the drosse will hold no longer, yea if there be no outward trials a man may live and die in this, as appeareth by the *foolish Virgins*. Oh then seeing here are such deeps and uncertainties, such glosses and colours, who doth not attend more to this? why is any thing more in our hearts then this? Other Sermons may please your ear more, but this will do most good to the heart, he that holdeth any truth, is glad of a strong opponent, but it is the thief that hateth the light. Do thou then as *David*, often pray that God would *search and try thy heart, if there be any false way in thee.* If you think this point too searching, too troublesome, you had rather hear only of comfort and sweet joy, let that very disposition make thee afraid of thy self; its the sign of a sick man to tosse himself up and down, while he findes some soft, easie place.

In the next place, let us consider the Causes of this hypocrisie, that when they are discovered we may the better dry up the streams, if once the fountain be stopt up. And

The causes of this hypocrisie.

First, *One great cause of this lameness and imperfection, is when we make not Gods word the rule to walk by.* That must needs be crooked which is not straitned according to the rule. Now you have the word of God often commended for its *Uprightnesse*, *Righteousnesse*, for its *Purity* and *Rectitude*: Its an inflexible and impartial Rule, it alloweth no sinne, it commands every duty. A man cannot stumble or fall that walketh by its light: If you ask them, What is the cause of all crooked and froward paths that men turn aside to? you will finde its because they do not order their steps according to this rule. *David* Psal. 119. praieth for this, and the phrase implieth there is an exactnesse, a diligent method, a curious framing and ordering of a mans waies in true grace, it will not let an hair be amisse. The Greek word ἁπλῶς, supposeth there will not be any fold or wrinkle. The Word of God is compared to a Glasse, every spot, every deformity that will discover; so then, whatsoever is not according to the rule, that is crooked, and by this you may answer that Question, *How that mans Religion can be judged hypocrisie*, which is

I. The not making Gods Word the rule.

according to his conscience? for *Paul* while a Pharisee thought he was bound to do what he did against the name of Christ, how then could he be judged insincere? The answer is, *That to uprightnesse is required the true rule of it*, and that is Gods Word indeed, not our thoughts, or our private consciences, for they may be as crooked and corrupt as a mans actions. A mans conscience may be defiled and blinded as well as other parts; therefore true uprightnesse lieth in a conformity, not to a mans conscience, but to Gods word. Such indeed do not sinne knowingly and wittingly, that have a misled conscience, but that is not enough to make a man upright and sincere: Observe then, if all thy straglings and wanderings arise not hence, that the Word is not thy counsellour, thy lamp and guide; Thou hadst not turned to the left or right hand if thou hadst followed those directions.

2. Want of a setled resolution before one undertakes the profession of Christ.

Secondly, *Another cause of hypocrisie is want of a true setled and resolved consideration, before we undertake the profession of Christ.* There is nothing makes hypocrisie sooner then this; men by custom or education, or by commands of the Laws where they live, take upon them such a Christian way, do such Christian duties, but then they fore-think not what a great exact work it is to be godly; They consider not what they are going about, how dear this will cost them: Am I able to go thorow with it? Our Saviour doth excellently speak to this, *Luke* 14.28,29. he would have every Disciple of his sit down afore-hand, and to cast up his accounts, If I will be godly indeed it will cost me thus much, I cannot any longer hold out such lusts, I must shake off such company, I must give up my self wholly to God in every thing. Now because men came at a venture in Gods waies, and meet with things they expected not, they are off and on, they are backward and forward, the burden is too heavy, something they would do; but this universal obedience, this constant perseverance, that doth affright them; this putteth thee upon shamefull retreats, this makes thee put on many disguises; there are harder things in Christianity then thou didst provide for: Oh then if thou wilt have truth in the inward parts,

Let

Let it be great matter of conſultation and meditation, Will I be a Chriſtian? Will I acknowledge Chriſt? Let me think what that is, I muſt be ſuch an one as *David*, as *Paul*, theſe had none in heaven or earth but God only; its a building an high Tower, its a warre, its marrying, and therefore you are to forget fathers houſe, and all.

Thirdly, *A ſure and infallible cauſe of hypocriſie, is the entertaining and hugging in his heart any one known particular ſin.* 3. He can never be upright to God, that keeps one known enemy againſt him in his breſt, if thou be an *Achan*, a *Jonah*; though thou haſt the gifts and parts of men and Angels, yet thy nakedneſſe will be diſcovered: Can *Judas* be a thief, live in ſecret fraud, and yet hope to be a faithfull Diſciple of Chriſt? Oh notwithſtanding all thy duties, performances and profeſſion, thou art in a dangerous conſumption, that one ſinne will be thy damnation, thou breedeſt up a Serpent that will at laſt ſting thee to death; This will be an *Abſolom* to thee, thou doateſt on it, and it will undo thee: Oh then ſay, how can I ſay, I love God truly, when I will not crucifie this ſinne for his ſake? How can I ſay he is the chiefeſt of ten thouſands, when ſuch a ſinne is preferred before him? Put off thy diſguiſes thou painted Sepulchre, *God ſhall ſmite thee thou white wall*, he knoweth thy ſecret luſts, he can dig through the wall, and ſee what is doing there.

Fourthly, *The heart inordinately affected to any lawfull thing, to the comforts and good things of this life, will neceſſarily be hypocritical.* 4. Never truſt thy ſelf, though thou haſt raviſhments in duties, though thy heart mourn like a Dove all day, yet if thou overfloweſt in thy affections to theſe things, God and heavenly things are not ſo ſweet and dear to thee, know then the time will come, when thou wilt betray Chriſt for a *morſel of bread, and wilt ſell thy birth-right for a meſſe of pottage*; Look over all the hypocrites recorded in Gods Word, and you ſhall finde them ſplit themſelves at this Rock. The *temporary believer* fals off, becauſe of the cares of this world, and the delights thereof: why doth *Demas* leave *Paul?* Its becauſe he cleaveth to this preſent world. Every Sunne in this orb hath

been eclipsed by the interposition of the earth; dust hath been blown in their eyes, and hindred their spiritual sight, godlinesse doth not only lie in mortifying grosse sinnes, but loosing the heart from the world, so that nothing is so dear and welcome as Christ is, neither father, or wife, or children, they are risen with Christ, and sit with him in heavenly places, *Col.* 3. 1. Oh then fear thy hypocrisie and treacherous heart, as long as thy heart is over-loving and over-delighting in any thing but God: Oh cry out of those predominant affections as those that will rob thee of God and immortality! He that hath tasted of honey, all other things seem unsavoury to him: Thus the heart which hath once powerfully tasted of God and heavenly things, all earthly contents and comforts have no relish with him: He that hath drunk of this water will never thirst again, *Joh.* 4.

5. Fifthly, *A frequent accustoming our selves to the form and expressions of holy things, without attending to the power of them, will insensibly plunge a man into hypocrisie.* He that out of meer form and custom doth use himself to holy things without the inward life of grace, makes himself at last a meer painted image; As it was with the Jews, *Ier.* 7. who cried, *The temple of the Lord, the temple of the Lord*; a constant frequenting of Gods worship without inward enjoying and communion with God, made God complain of their hypocrisie, *They drew nigh with their lips, when their hearts were farre from him*; We see it in other things, men accustomed to swear, perceive they do not so; men given to complemental expressions, never regard any truth of affections; and thus it is here, men using themselves to words and expressions, or duties, not at all attending how true they are in their own hearts, cannot but dissemble with God.

6. Sixthly, *Illumination of the understanding only without sanctification of the heart and affections, doth alwaies make a man insincere.* It makes his tongue bigger then his heart, or his head too big for all his body. There are men of strong convictions, and also of strong corruptions, these men cannot but run into hypocrisie, *If ye know these things, happy are ye if ye do them.* The Apostle praieth, *That they be sanctified throughout*

throughout in ſpirit, ſoul and body, 1 Theſſ. 5. 23. The devils are *παντογνῶσες, full of knowledge,* when their wils are as full of malice againſt God: that the underſtanding knoweth beſt, which the heart and affection are experimentally ſenſible of. Now then when a man is of great illumination, raiſed gifts and parts, whereby he is admired in the world, yet hath not a crucified and mortified heart; he cannot but pray, preach, and diſcourſe of thoſe things, which though not above his underſtanding, yet above his heart and affections: Oh then pray this oil may deſcend from thy head to all the affections below! Take heed that thou beeſt only light, not a burning light.

Laſtly; *Great and irreſiſtible judgements do many times, if not cauſe, yet are an occaſion to draw out hypocriſie.* 7. When men can have no more pleaſure in ſinne, when terrours have ſeized on them, then they will confeſſe and even roar out their ſins, when yet there it no truth in them. The *Iſraelites* were often thus; *Pharaoh* and *Ahab* were thus falſe alſo; and many whoſe hearts are not truly to God, yet in ſickneſſe and fears of death, cry out as if they were renewed men; we have an expreſſion *Pſal.* 66. 3. and in other places, that through the terribleneſſe and greatneſſe of Gods power, his enemies ſhould ſubmit themſelves; in the Hebrew it is, They ſhall lie, they ſhall yield a feigned obedience; and thus it is with many men, when God is too ſtrong for them, his judgements too powerfull, then they lie to God, they give him feigned obedience.

Uſe of Admonition. See that all thy religious waies be from ſincerity and uprightneſſe; what though thou haſt light, parts and abilities, praieſt more then others, heareſt more then others, and with *Paul doth labour more abundantly then all?* yet if hypocriſie be in the principles, motives, aims, *&c.* thou haſt loſt all. This is terrible to hear, but it will be more terrible to be ſo, *Quid proderit Chriſtum ſequi, ſi non conſequi?* What will it be to follow Chriſt, if thou do not overtake him, What will this almoſt-Chriſtianity be, but almoſt-ſalvation? yea the nearer the haven, thy ſhipwrack will be more the miſerable; I would not unſettle the gra-

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cious heart, but Oh that this might go to the bottom of every unſound ſpirit!

SERM. XLII.

The Grounds or Reaſons why all ſhould take heed of Hypocriſie.

LUKE 12. 1.

Beware of the leven of the Phariſees, which is Hypocriſie.

Grounds or motives againſt this ſinne of cloſe hypocriſy

THe godly man you heard is carefully to beware of this ſecret and cloſe ſin, as well as other men.

Let us in the next place conſider the grounds why he muſt be thus circumſpect. And

Firſt, *Becauſe of the poſſibility and proneneſſe that is in him, to be enſnared by this ſinne.* The very caution doth imply, that we are tinder and ſtraw; if a ſpark of this fire fall upon us, it is ready to ſet all on a flame, *Matth.* 26. 69. What a ſad inſtance have we of *Peters* falſhood and diſſimulation? *He curſeth and ſweareth that he knew not Chriſt*, as if he had never heard of ſuch a man. Oh what groſſe hypocriſie and falſhood was here! Thus *Gal.* 2. 13. we ſee a ſpice of the like hypocriſie in him, when *with the Jew, he walked as a Jew*, and thereby through his example compelled others alſo, inſomuch that *Barnabas* was carried aſide with that diſſimulation. How greatly was *Pauls* ſpirit moved at this, *verſ.* 14. when he ſaw they did not walk uprightly according to the truth of the Goſpel,

Goſpel, and he withſtood him to the face. Thus you ſee even godly men are apt to halt and reel from one ſide to another, till uprightneſſe confirm them; we might inſtance alſo in *David*, who upon that foul hypocriſie running all along the matter of *Uriah*, is ſaid to have his heart upright to God, and to follow him cloſely, only this fact is excepted, 1 *Kings* 15.5. What an excellent copy had *David* been, had not this foul bloach fallen upon it? And therefore *Pſal.*51. this conſideration of falſhood, that he had not done uprightly before God, did ſeem to be the greateſt wound on his heart, *Thou deſireſt truth in the inward parts.* By theſe examples we may quickly gather, how frail and brittle we are. Even the ſtrongeſt *Samſon* may quickly be enticed by this *Delilah*, yea certainly the heart of every man is ſo apt to be falſe in all the things of God, that it is as wonderfull the ſoul of a man doth not overflow this way, as the Sea doth not break out and drown the Land, ſeeing then thou maieſt ſo eaſily fall, obſerve well thy ſteps, leſt thy conſcience upon ſuch defaults ſay to thee, as *Ahijah* to *Ieroboams* wife, 1 *King.* 14. 6. *Come in thou wife of Ieroboam,* why feigneſt thou thy ſelf to be another? for I am ſent to thee with heavy tidings: ſo after this manner thy awakened conſcience ſay, Come, thou falſe deceitfull heart, why feigneſt thou thy ſelf to be what thou art not? Why doeſt thou appear as if for God, when it is not ſo? I muſt tell thee heavy tidings from the Lord; Did not the heart of *Iudas* thus roar like a Lion upon him?

Secondly, *As hypocriſie is a ſinne, the godly are prone unto,* 2.
ſo it is hardly diſcovered; many that act hypocriſie do not believe they do ſo, and commonly the more confident and ſelf-juſtifying men are, the more their hypocriſie is, as you ſee it was in the Phariſees, as it was eſpecially in *Paul, who thought himſelf bound to do ſuch things againſt Chriſt:* All counterfeiting and painting is hard to finde out. In all Sciences he muſt be a good Scholar that can diſcern between *vera* and *veriſimilia*; and thus it is alſo in practicals, to diſcern when its God, or when its any other motive that moveth me to what is good. No doubt but *Iehu* thought what he did was

out of pure zeal to Gods glory, that all was out of love to juſtice, and the pure worſhip of God; therefore he ſaid, *Come and ſee my zeal*; yet all this while *Iehu* did wholly delude himſelf, it was ambition, it was high & lofty thoughts that carried him on ſo fiercely. *Peter*, what confidence had he in his fidelity and ſtrength for Chriſt? but he did not know his own ſtrength. Thoſe Diſciples that would have called *for fire from heaven*, our Saviour curbs them with this, *You know not what ſpirit you are of*, Luk. 9. 55. And truly if in Divinity learned men finde it very hard after a ſpeculative and doctrinal manner, to give a difference; no wonder, if in the practical and affectionate part, we are much more at a ſtand to know what is what; To ſay this is gold, the other is droſſe; This is for God, the other is only for my ſelf; if then no diſeaſe can be cured, unleſſe it be firſt known, then this ſhould make the godly tremble more at it, becauſe this enemy may be lurking in them, and they know it not. Oh how many are apt to ſay, *God knoweth their hearts!* They mean well, they deſire, if they be in falſe waies, to be found out, but all is from a preſumptuous foundation already laid, that they did begin for the Lord, and ſo ſtill continue: Oh then, who will not take heed of that ſinne which may prevail in me, and yet I think the clean contrary! *Prov.* 16. 2. *Every mans waies are clean in his own eyes, but the Lord pondereth the hearts.* Oh then do thou ponder thy heart, as well as God! I was proud and not aware of it, I was earthly, ſelf-ſeeking in ſuch a matter, and did not perceive it.

3. Thirdly, *Let the godly therefore take heed of it, becauſe God knoweth all things, and with him they have to do in all their actions.* *David* doth often quicken himſelf up with this, *That God knoweth the heart, he ſearcheth and trieth the reins:* Oh this would be an excellent antidote againſt every falſe way! Yea not only that God knoweth it, but that he will diſcover and bring it to light, as followeth in this next verſe, not onely thoſe groſſe ſinnes ſecretly committed, but all thoſe hidden thoughts, and counſels of the heart, with what ſpirit, with what frame of ſoul thou didſt every thing, yea he hath appointed a day of judgement, when the counſels

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of mens hearts ſhall be diſcloſed to all the world, 1 *Cor.*4.5. do things therefore with no other heart and thoughts then thou wouldſt have all the world know it. How wouldſt thou be aſhamed if men ſhould ſee that vain-glory, thoſe earthly reſpects that yet are too much ſtirring in thee? Know that God will one day make all this manifeſt.

Fourthly, *Therefore take heed of hypocriſie, becauſe the greateſt and moſt excellent duties are not regarded where this is, and very great failings and infirmities are pardoned where ſincerity is.* Did not *Jehu* do remarkable exploits for God? yet all was but a bulruſh in the mire. Had not *Saul* many commendable things in him? yet this hypocriſie totally marred him. Was not *Judas* one of the lights of the world, and the ſalt to ſeaſon the whole earth? yet he was unſavoury ſalt himſelf, becauſe he had not ſincerity: So that truth and uprightneſſe is in effect the marrow and ſubſtance of all Religion. If Faith be ſincere, if Love be unfeigned, then Gods love will cover a multitude of thy other infirmities; but take this foundation away, and all fals to the ground. We reade of many of the godly, ſometimes for their ſpiritual condition like *Lazarus* in his body, full of ſores, yet the precious Robes of Chriſts Righteouſneſſe covered them, becauſe they were upright for the main: Oh how happy is this, when thou canſt come into Gods preſence, and truly ſay, O Lord, though I am bowed by many infirmities, though weakneſſes are more then the hairs of my head, yet the bent and inclination of my ſoul is really and ſincerely towards thee! This prevaileth much with God: As the Father is greatly pitying his childe, when he ſeeth him faint and weak, yet very willing to do his commands. On the other ſide, when ſome come with a glorious flouriſh, ſaying, *Have not we propheſied? Have not we wrought miracles?* God ſhall ſay to them, There was a bitter root within from whence all this did flow, man did not ſee it, but God did; this will undoubtedly be *the bitter herb in the pottage*: What can be a greater reaſon, why the godly ſhould preſerve this precious frame of ſpirit, then conſiderations 4.

from hence, All is well, or all ill is forgotten, where uprightnes doth prevail.

5. Fifthly, *They have cauſe to watch againſt hypocriſie, becauſe of the doubtings and diſconſolate objections it brings.* The hypocrite hath not any true ſolid peace or joy, it cannot be that he ſhould be without many black clouds upon his heart. For ſeeing he *doth not give all diligence to make his calling ſure,* but he is off and on, backward and forward; this putteth him into ſuch conſolations as his duties are; they are uncertain, and ſo are theſe; they float up and down, ſo do his hopes, *Iam.* 1. *A double minded man is inconſtant in all his waies*; and therefore as his duties ſo his comforts are; ſometimes they are lifted up to the heavens, and again they fall as low to the earth, and it cannot be otherwiſe, for 1 *John* 3. *If our hearts condemn us not, then have we boldneſſe with him*; now the hypocrites heart becauſe it doth not fully cloſe with God, is therefore like a ſhip without an Anchor, in danger of being ſplitted at every rock.

6. Sixthly, *Above all things take heed of hypocriſie, becauſe there is no temptation or grief of minde more terrible then to lie under this fear, that thou art an hypocrite, that all is rotten in thee.* For although many times thoſe whoſe hearts are moſt ſincere, do walk in this darkneſſe, and they fear it moſt, who have cauſe to fear it leaſt, yet it is an unſpeakable ſad thing, when we walk ſo falſly and deceitfully, as to give juſt occaſion for ſuch doubts to be raiſed in our hearts. Oh this is an heavy ſtone that cannot eaſily be rolled away! To have it ſet upon thy heart, and this furthered by the devil, that all thou doeſt is in hypocriſie, in guile; that therefore the promiſes of Chriſt and grace do not belong to thee; what comes nearer hell then this condition? If ſo be therefore any thing may prevail with us to walk uprightly, let the conſideration of thoſe woes and wounds, and troubles that will fall upon thee, make thee avoid hypocriſie; This will *Solem è mundo tollere,* take the Sun out of thy little world; This will raiſe up a great gulf between thee and Gods favour, who knoweth when this black cloud will flie over? This may make thee go lame to the grave. On the other ſide, for a man to have a good teſtimo-

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nie and aſſurance of his integritie, is the greateſt refreſhment in the world, *Iob* 33.23. There we have *Elihu* enlarging his diſcourſe concerning that man who is bound in the chains of his ſins, and kept in ſad darkneſſe, *If there be a meſſenger, an interpreter, one amongſt a thouſand, to ſhew man his uprightneſſe, then he is gracious unto him; His fleſh ſhall be freſher then a childes, He ſhall pray unto God, and he ſhall ſee his face with joy.* See here, when a man comes to know he is upright, that temptations of hypocriſie do not overwhelm him any more; then he that even bodily decaied and pined away, doth grow freſh, and he that could not pray, had no heart to it, found himſelf afraid to pray, ſhall pray and have much joy: Oh then, who is there that feareth God, that knoweth how bitter a thing it is to lie under Gods frowns? how inſupportable to be kept at a diſtance from God, and to have nothing but diſcouragements from within? who (I ſay) that knoweth theſe things experimentally will not take heed of that ſinne, which above all other doth make the ſoul thus bleed, and is hardly ſtenched?

Seventhly, *Take heed of hypocriſie, becauſe it puts a man out of Gods protection, out of his care and love.* 7. Firſt, it puts a man out of Gods way, and then out of his favour and promiſe to help, for the hypocrite is his own carver, he will not truſt God, he followeth his own carnal advantages, and thus God lets him alone to ſave himſelf, to reap the fruit of his own folly and wickedneſſe, *Pro.*10.9. *He that walketh uprightly walks ſafely, ſecurely.* Then the hypocrite is fearfull and doubtfull, he *cannot caſt his burden upon the Lord*; neither will the Lord take care for him; but as for the upright man, many glorious promiſes are made to him, *Pſal.*37.37. he cals all the world *To mark the end of an upright man, to ſee if for the moſt part it be not peace*; and where any ſad afflictions have befallen them, as upon *David*, ſomtimes it was for their halting before God. How comfortable is that *Iſa.*57.2. *He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſſe.* Oh then, what terrour ſhould this be! The hypocrite who truſteth to his crafty counſels, to his power and ſtrength, will adhere to his own luſt, rather then Gods Word, conſulting with fleſh

and bloud in all things, he puts himſelf out of Gods favour: He doth as if one in the Ark would wilfully have thrown himſelf out of the Ark into the waters; what ſafety could he then expect? You have a pregnant inſtance in this concerning *Aſa*, 2 Chron. 16. 8, 9. *Aſa* while he relied on the Lord, God delivered him, but when he truſted in the King of *Aſſyria*, he had done fooliſhly, and from that time he ſhould never be without warre: *For the eye of the Lord runneth to and fro throughout the whole earth, to ſhew himſelf ſtrong for the upright.* There needs no Stars when we have this Sun; Who may not ſay of this Text, Lord it is enough, it ſufficeth.

8. Eighthly, *Beware above all things of hypocriſie, becauſe it is our duty to be reſtored to that holy and heavenly eſtate from whence we are fallen,* Now that is a ſtate of uprightneſſe, *Eccleſ.* 7. 29. *God made man upright,* and the image of God is ſaid to be *in righteouſneſſe and true holineſſe. Adam* had an univerſal rectitude in all the parts of his ſoul, he was wholly Gods; all the Love he had, all the underſtanding he had, all the ſtrength he had, it was ſolely for God, and not any creature. Seeing then that holy and righteous eſtate we were created in, was thus perfect and compleat, how ſhould we breathe and pant after that eſtate again? Oh it would not have been thus once! our hearts would not have had ſuch flaws and deceitful leakings as now they have: This is ſo contrary to that holy image which is to be repaired in thee, that all thy endeavour ſhould be, that it be true holineſſe, not only holineſſe, but true holineſſe.

9. Ninthly, *Take heed of this, for this only in ſome ſenſe may be ſaid to be the breach of the Covenant*; for as that though it require perfection of grace, yet is content with truth; ſo hypocriſie is that which violateth this command. Hence are thoſe expreſſions of ſeveral Kings, they did many things, but they did not walk perfectly as *David* did: When God requireth of us *to love him with all our heart, our ſoul and ſtrength,* this cannot be any further fulfilled in this life, then by truth and ſincerity; a true heart is the whole heart, a true ſoul is the whole ſoul. A godly man whoſe graces are weak and imperfect, may in an Evangelical ſenſe be ſaid to fulfill this command;

mand; but where hypocriſie is, there is rottenneſſe at the core; there cannot be any claim made to pardon of ſinne or eternal life. Imperfect grace is ſtill grace, but feigned grace is none at all; a man is a man, though unſound and ſickly, but a picture of a man is no man at all; ſo that hypocriſie takes away the very eſſence and true nature of grace, it ſtrikes all dead immediately.

To this Doctrine an Objection may be made, If godly men are obnoxious to hypocriſie, if they may know and diſcern this in themſelves, how then ſhall he difference himſelf from a convinced hypocrite? Doth not the Apoſtle ſay, 1 *Joh.* 3.20. *If our hearts condemn us, God is greater then our hearts?* and therefore the diſcovery of hypocriſie in our ſelves, may make us caſt away all our hopes. *Object.*

To this the Anſwer is eaſie, 1. It cannot be denied but that hypocriſie as well as other ſinnes, doth in ſome meaſure abide in the godly, *Every man is a liar*, ſaith the Apoſtle, *Rom.* 3.4. and this lie, this falſhood in every man, hath its ſtumps ſtill, though the main branches be lop'd down, who can ſay he hath ſuch a pure ſingle eye, that it looketh on God directly, that it never is caſt aſquint? who can ſay he alwaies hitteth the mark, that there are no dregs in his wine at all? But yet though this be ſo, and the godly know it, yet in the ſecond place, they bewail it, they bemoan it; This guile and deceitful heart is an heavy burden, and a great confuſion to them. You ſee *David* cried out, that he was a bleſſed man *Whoſe ſinne was pardoned, and in whoſe ſpirit there is no guile.* Pſal. 32.2. How often doth *David* pray that God would deliver him from *lying* and from every *falſe way?* How often doth he pray that his ſteps be directed, that he may walk in even paths? But it is not thus with the notorious hypocrite, he knoweth it, and is not troubled at it, but rather rejoyceth to ſee himſelf thrive in it. Did the Phariſee bewail that he was but a painted wall, that he was a whited Sepulchre? Did he look on himſelf as abominable to God and man? No, but in all things juſtified himſelf. 2. The godly mans hypocriſie is but gradual, not total; Its but in ſome meaſure or degree, and its decaying and languiſhing daily, becauſe uprightneſſe *Anſw.*

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of heart is stronger: He that is born of God hath this image of righteousnesse and true holinesse repaired in him, and although there may be many combats and conflicts, yet grace and truth will prevail at last. As it is with falshood and truth in doctrinals, we say, Truth will at last prevail, the Sun will overcome the night; though it may be under a bushel for a while, yet at last it will get into a Candlestick; like Christ himself, the grave that seemed to swallow him up, did not overcome him: so it is here with truth and falshood in practicals, The plainnesse and uprightnesse of the godly will by degrees consume that falshood; and thus you see there is a great difference between these two.

To conclude this Text and subject, Let this daily and continual dropping of this necessary truth at last soften and mollifie your heart, let these many sparks of fire kindle in your brest. You see as long as this worm is in thy best flowers, they cannot but die. Beware of it first of all, you pray, you hear, but above all things beware of hypocrisie in them. Thou art but an Idol in Christianity, having eies thou doest not see, or rightly understand in religion, till this foundation be laid: how loathsome is hypocrisie to man? To think one thing in your heart, and to speak another thing, ἐχθρὸς ὡς αἰδαιο. The Prophet *Jeremiah* doth notably instance such men, *Chap.* 42.2,3. compared with 20. Oh take heed of this kinde of hypocrisie! Thou maiest pray to God, desire to be directed in his way, while thy heart is pitched what to do, but though God or his Word command the contrary, yet for all that praier and supplication thou wilt do it. You see its a dangerous thing for a mans heart to be set this way or that, and then pray to God to direct him, for this is but hypocrisie. Thou must not prevent or anticipate God in praier, but with *Paul* resign thy self, and say, *Lord, What wilt thou have me to do?*

FINIS.

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